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STARR KING SCHOOL  
FOR THE MINISTRY  
2441 LE CONTE AVENUE  
BERKELEY, CALIF. 94709

# Gospel Herald.

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"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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*J. Gadswell to Mrs Emily A. Hall*

—∞—  
EDITED BY HENRY FITZ.

—∞—  
VOLUME V.

FROM MAY 1824, TO MAY 1825, INCLUSIVE.

—●—

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.  
Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy coun-  
tenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

PSALM lxxxix. 14—16.

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NEW-YORK:

PRINTED AT THE OFFICE OF THE GOSPEL HERALD,  
NO. 67 CHRYSTIE-STREET.

.....  
1825.







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"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, MAY 22, 1824.

NO. I.

## PROSPECTUS.

It is deemed superfluous again to repeat the often avowed principles on which this Paper will be conducted. A reference to our former Prospectus will communicate all the necessary information on this head; while a recurrence to the past, will be the best guaranty for the IMPARTIALITY of our future proceedings. Our object is the investigation of GOSPEL TRUTH. The testimony of GOD, by "all His holy prophets,"—the asseverations of His Son, "whom he hath appointed heir of *all* things," and the corroborating witness of His apostles, are our evidences of the truth of what we admit, and what we assert. In our endeavours to obtain the object mentioned, to move as an instrument in the hand of God, the common Father, the countenance and concurrence of the Friends of Truth are solicited, to aid in demolishing the dagon of popular error, dissipating the delusions of interested partisans, and erecting the Fabrick of Universal Charity on the ruins of infuriate zeal, and pampered ignorance. To that portion of the community, from whose faces the veil has been removed to discover the turpitude of the modern Missionary mania, the Pharisaism of its titled and fattened advocates, who gorge upon the spoils of sanctified extortion, we look for co-operation and support. We strengthen our appeal, by the declaration, that the columns of this Paper shall be open to the WORLD, and friends and foes be admitted to a participation of all the advantages which can result from a free expression of their sentiments, and defence of their views.

Preparatory to stating the CONDITIONS of the Fifth volume of the GOSPEL HERALD, it is proper to communicate the premises on which they are founded.

Experience, the guide to knowledge, has sanctions which prudence and human foresight must bow to. In all undertakings, whatever may tend to subvert the accomplishment of the purpose of the undertaker, must be cautiously guarded against, or partial defeat will be the result. The *Patrons* of this Paper, of necessity, are its only co-adjutors for its *pecuniary* support. *Patrons in deed*, and not patrons in *word*, will ensure the prosperity of the work, and enable its conductor to fulfil his engagements, and meet the reasonable expectations of all concerned for its continuance. *Four years'* experience has taught, that there are those who will practise imposition, and that some who profess to be "hot," are scarcely "lukewarm" in the cause of all men. Our papers have been ordered for distant towns, and when forwarded in sufficient quantity to

destroy a volume, refused to be taken. On other occasions, ordered, and the order afterwards denied. Our only mode of coercing payment, has been to leave subscribers to follow the bent of their *own inclination*. When the Paper was the exclusive property of the editor, during the publishing of the First and Second volumes, it was tendered gratuitously, at the conclusion of them, to all Subscribers who considered themselves *unable* to pay. If this is not sufficient to exculpate us from the charge of an overweening attachment to the mammon of this world, we have nothing more cogent to offer. We have made sacrifices which candour and reason cannot ask to be repeated, and the repetition of which, would jeopardize the existence of the establishment itself. No reason can be given, why an individual should, with individual means, sustain the burden which belongs to hundreds, and which divided and mutually borne, is no burden at all. The labour, expense, and variety of hindrance and exertion, indispensable to the conducting a Paper of this description, is far greater than those unacquainted will imagine. Ordinarily, every humane and Christian feeling should incline all to help each other, and facilitate the accomplishment of every thing that is conducive to human happiness. In the present case, there are peculiar claims. The object in view is of universal interest. Individual exertion is insufficient for the task. It is the duty, and should be the pleasure, of those professedly interested, to afford their mite of aid, and ensure the attainment of an end they acknowledge to be invaluable.

In accordance with the above stated premises and facts, the editor of this Paper feels himself honestly and honourably authorized, as well as imperiously urged, to call upon all sincere and liberal men, who are disposed to assist, to countenance the dissemination of Truth, and the refutation of Error, to aid, at this time, by complying with the following Conditions. A compliance with this request, will enable us to *know* our *Patrons*, and effectually guard us against the impositions of illiberal men.

### CONDITIONS.

This work will be of the present (Super Royal Octavo) size; each Number containing eight pages, of two columns each; on fine paper.

This Paper will be printed on a Burgeois type, and make a Super Royal Octavo Volume of 212 pages annually, including an Index to the contents, which will be delivered to Subscribers at the end of the year, to complete the volume.

This Paper will be published every other Saturday, and devoted to theological discussion and inquiry, without regard to name, sect, or party.

The Subscription will be ONE DOLLAR per year, payable in

*ADVANCE.*



DIALOGUE  
BETWEEN A PRESBYTERIAN AND A  
UNIVERSALIST.

*P.* I am surprised to find you always poring over the Bible, as if your salvation depended on your attention to its requirements; when, at the same time, you profess to believe that *all* will be saved, whether they attend to it, or not.

*U.* You mistake, my friend; although my Bible lies by me, I was not reading it; but was perusing a letter, lately received, giving me the intelligence, that a distant relative of mine, died in Scotland, some time since, leaving me a legacy of \$5000. But since you have mentioned the Bible, which communicates to us the knowledge of an infinitely greater treasure, let us for a few moments, attend to that good news, and pray, Sir, why were you so surprised to find me reading the Bible, as you supposed?

*P.* Because it seems so useless, since your salvation is just as certain without this labor, as with it.

*U.* So with respect to the \$5000 legacy, left me by my friend in Scotland; it was as certainly mine before I was informed of it, as it is since. I now love my earthly benefactor, because I know what he has done for me. And by reading my Bible, I learn to love, and confide in my Heavenly Benefactor, because he has done still infinitely more and better for me, and for all his creatures, than earthly benefactors could do. St. John says, "*We love him, because he first loved us.*"

*P.* Well, be that as it may: I presume you will not waste any part of your legacy in attempting to propagate and disseminate your demoralizing and licentious doctrines, since by so doing, you cannot improve the future destiny of any human being.

*U.* "Freely ye have received, freely give," is a divine command; and is peculiarly applicable to me. You know that my situation through sickness and misfortune, had become as we often say, almost desperate; but my friend and benefactor has placed me, humanly speaking, beyond the reach of want. And can this consideration produce in me, sentiments of hatred or even of indifference towards him; or can I treat his name and memory other than with love and gratitude? To me, it is a free gift, and I intend to impart some portion of it as the means of communicating to my fellow-creatures, *the glad tidings of great joy*, even the salvation of all men, that they may be constrained, by the love of God, in Christ Jesus, to abstain from all immorality, ungodliness and licentiousness; and even in time, to receive an *earnest* of their future inheritance.

*P.* What strange infatuation! Yet I could wish your doctrine were true. Indeed I sometimes pray for the salvation of *all* men. But I am told this is improper, since God has decreed the damnation of a part, therefore to pray for *all*, is to oppose God's will; and it also shows that we are dissatisfied with his plan of salvation, and this argues great wickedness and impiety, great want of reconciliation and resignation to the divine will.

*U.* My friend, it seems that all the better feelings of your heart, even your wishes and your

prayers, if you dared to indulge them, are in favour of my belief. Pray search your Bible, without reference to human creeds, and what you wish and pray for, you perhaps may find abundant cause to believe.

*Her. of Sal.*

OBSERVATIONS

*On Superstitious Melancholy.*

About an age ago it was the fashion in England, for every one that would be thought religious, to throw as much sanctity as possible into his face, and in particular to abstain from all appearances of mirth and pleasantry, which were looked upon as the marks of a carnal mind. The saint was of a sorrowful countenance, and generally eaten up with spleen and melancholy. A gentleman, who was lately a great ornament to the learned world, has diverted me more than once with an account of the reception he met with from a very famous independent minister, who was head of a college in those times. This gentleman was then a young adventurer in the republic of letters, and had fitted out for the university with a cargo of latin and greek. His friends were resolved that he should try his fortune at an election which was drawing near in the college, of which the independent minister whom I have before mentioned was governor. The youth, according to custom, waited on him in order to be examined. He was received at the door by a servant, who was one of that gloomy generation that were then in fashion. He conducted him, with great silence and seriousness, to a long gallery which was darkened at noon-day, and had only a single candle burning in it.

After a short stay in this melancholy apartment, he was led into a chamber hung with black, where he entertained himself for some time by the glimmering of a taper, until at length the head of the college came out to him, from an inner room, with a dozen night caps on his head, and religious horror in his countenance. The young man trembled; but his fears increased, when instead of being asked what progress he had made in learning, he was examined how he abounded in grace. His latin and greek stood him little stead; he was to give an account only of the state of his soul; whether he was of the number of the elect; what was the occasion of his conversion, upon what day of the month, and what hour of the day it happened; how it was carried on, and when completed. The whole examination was summed up with one short question, namely: *Whether he was prepared for death?* The boy, who had been bred up by honest parents, was frightened out of his wits at the solemnity of the proceedings, and by the last dreadful interrogatory; so that upon making his escape out of the house of mourning, he could never be brought a second time to the examination, as not being able to go through the terrors of it.

Notwithstanding this general form and outside of religion, is pretty well worn among us, there are many persons, who by a natural uncheerfulness of heart, mistaken notions of piety, or weakness of understanding, love to indulge this uncomfortable way of life, and give up themselves a prey to grief and mel-



ancholy. Superstitious fears and groundless scruples cut them off from the pleasures of conversation, and all those social entertainments which are not only innocent but laudable.

ADDISON.

### INDIAN SPEECH.

*The speech of Sagona Ha, which signifies the Keeper awake, a Chief of the Seneca Nation of Indians, known by the white people by the name of Red Jacket, in answer to a Speech of Mr. Alexander, a Missionary from the Missionary Society in New-York to that Nation, delivered at a Council held at Buffalo Creek, in May, 1811.*

BROTHER,—We listened to the talk you delivered to us from the Council of *Black Coats*\* in New-York. We have fully considered your talk, and the offers you have made us, which we perfectly understand, and we return our answer to them, which we wish you also to understand. In making up our minds, we have looked back, and remembered what has been done in our days, and what our fathers have told us was done in old times.

Brother, Great numbers of Black Coats have been among the Indians, and with sweet voices and smiling faces, have offered to teach them the religion of the white people. Our brethren in the east listened to them—turned from the religion of their fathers, and took up the religion of the white people. What good has it done? Are they more friendly one to another, than we are? No, brother, they are a divided people; we are united: they quarrel about religion: we live in love and friendship; they drink strong water, have learnt how to cheat and practice all the vices of the white people which disgrace Indians, without imitating the virtues of the white people: Brother, if you are our well wisher, keep away and do not disturb us.

Brother, We do not worship the Great Spirit as the white people do, but we believe the forms of worship are indifferent to the Great Spirit: it is the homage of a sincere heart that pleases him, and we worship him in this manner.

Brother, You wish us to change our religion for yours; we like our religion, and do not want another. Our friends (pointing to Messrs. Granger, Parish and Taylor) do us great good. They counsel us in our troubles, and tell us how to make ourselves comfortable. Our friends the Quakers do more than this—They give us ploughs, and instruct us how to use them. They tell us that we are accountable beings, but do not say we must change our religion. We are satisfied with what they do.

Brother, For these reasons we cannot receive your offers; we have other things to do, and beg you to make your mind easy, lest our heads should be too much loaded, and by and by burst.

U. Mag.

\* The appellation given to Clergymen by the Indians.

† Mr. Granger is the agent of the United States for Indian affairs, and resides at Buffalo. Mr. Parish is the Indian Interpreter; and Mr. Taylor is the agent in the Society of Friends, for improving the condition of the Indians, and resides near the Allegany river.

FROM THE INDEPENDENT WHIG.

### DIALOGUE

*Between a Country Clergyman and a Quaker.*

Clergyman. I am glad of this opportunity of talking with you. It was what I wanted.

Quaker. And why didst thee not take it before? I never shunned thee.

C. I am your minister: It became you to come to me.

Q. I promise thee, thou art none of my minister, I'll have none but of my own choosing. Besides, if thou mindest thy pride more than my salvation, and art too great to come to thy parishioners, small is my encouragement to come to thee; the apostles stood not thus upon their dignity.

C. The apostles went to those who could not come to them.

Q. And to those who would not.

C. A modest man would have doubted, and heard what I had to say.

Q. Friend, hast thou thyself no doubts about the straitness of the way that thou art in?

C. Certainly, no.

Q. Then am I more modest than thou art. I often doubt, and go to God with my doubts.

C. But you should go to him in a proper way.

Q. I seek him by prayer, and endeavor to understand his will from the Scriptures of truth. Knowest thou a more proper way?

C. Do you understand the holy Scriptures?

Q. It is thy fault, and the fault of thy brethren, if I do not. The clergy have translated them.

C. But there are still many difficult places in them, which the clergy understand best.

Q. If the clergy understand them, then are they not difficult to laymen who know languages; and why do not the clergy explain them?

C. That is their business.

Q. Then they ill understand their business, since they vary and quarrel so much about it.

C. They only differ in controverted points.

Q. No more don't thee and I.

C. But I mean points controverted amongst us.

Q. That is to say, all points. Even where you believe alike, you explain differently; which sheweth a manifest difference also in believing. Art not thou unreasonable to expect, nay, to demand union amongst the people, when the clergy themselves are the authors of disunion?

C. Therefore we renounce such clergymen.

Q. And they renounce thee. And do not the Quakers act wisely to renounce you all, as you all do one another?

C. You speak harshly and untruly; there are numbers of us who adhere together in our sentiments.

Q. And there are numbers who adhere together against you, and yet call themselves of the same church with you.

C. I am sorry for it.

Q. So oughtest thou to be for charging me with speaking untruly, when thou thyself bearest testimony to the truth which I speak.

C. But you go too far.



Q. I do not, nay, I will go farther, and maintain, that the numbers thou boastest of in union with thee, were every man to explain his belief his own way, would all vary from thee, and from one another.

C. I do not think so; however, their varying in belief is no reason for believing.

Q. But it is a good reason why every man should have his own belief.

C. Then there will be no end of confusions.

Q. No more there is not in opinions and doctrines.

C. And is not that a deplorable case?

Q. So is the fall of *Adam*: Canst thou cure it?

C. They are not parallel cases.

Q. Depend upon it, thou mayest as well bring back *Adam* into a state of innocence, as all his posterity into one mind.

C. What, can't I reason a man into my opinion?

Q. Yes, if he like thy opinion, and thy reasoning; perhaps he will think them both stark naught.

C. That may be his fault.

Q. And it may be thine. How are thy opinions better than mine? I think them worse.

C. They are warranted by the holy Scriptures.

Q. I think mine are; I'll promise thee I'll try them by the Scriptures, which I think I can interpret as well as thou can'st. I'll tell thee farther, that I am satisfied the God of mercy never damned any man for mistaking it; for I take it, that in revealing his word he mocketh not men, by giving them a riddle instead of a revelation.

C. You know little of Scripture, if you do not know that there are in it places which you cannot understand.

Q. Nor can'st thou. As to those places, though they may be his will, yet I am sure they are not his revealed will, because he hath not revealed it! and if I take thy interpretation and conjectures for his word, then do I believe in thy word, and not in his. Now, where hath he commanded me to believe in thee?

C. He has commanded you to believe me, when I speak in his name.

Q. And so art thou to believe me when I speak in his name.

C. I am his ambassador.

Q. There I do not believe thee, because thou speakest in thy own name.

C. Why, does not St. Paul say, *We are ambassadors in his stead*?

Q. Yes? Art thou *Paul*?

C. No, I am only his successor; he himself is dead.

Q. So are his gifts and miracles; can'st thou work miracles? If not, how dost thou succeed him?

C. I preach the Gospel which he preached.

Q. So do I, and bear my own charges as he did his; and why should I pay thee for doing what I can do as well myself? I do not find that *Paul* has left thee any wages, and I am sure he has left thee nothing else; his epistles are left to every man.

C. Yes, he has left ministers to wait upon God's ordinances in the house of God. I am one of those ministers.

Q. Friend, as thou art a christian, thou must needs know that every house is alike to Almighty God, who filleth heaven and earth, who dwelleth not in houses made with hands; as to what you call ordinances, thou knowest that the apostles administered none. Every man did it for himself, it was done from house to house. There were no bloody sacrifices in the religion of Jesus, and consequently no priests, their only office being to slay beasts.

(To be continued.)

TO THE EDITOR OF THE GOSPEL HERALD.

### ANOTHER VICTIM

To the Doctrine of Unmerciful Punishment.

Sir—The frequent statements which have appeared in your paper, of "*victims to the doctrine of endless torture*," has induced me to furnish you another instance of suicide, which I copy from the (Bridgeport) Republican Farmer.

"A few days since, Salina, the wife of Mr. Ebenezer Treadwell, of Weston, committed suicide by hanging herself. On the day of the above fatal act, we learn that one of her sisters had spent several hours with her, that Mrs. T. was much exercised in mind on the subject of religion, and her soul's salvation; and that she strongly urged her sister to stay. Soon after her sister had gone, Mrs. Treadwell ordered her servant girl to take her infant child, which was only a few weeks old, to a neighbour, without assigning any cause. The girl carried the child as directed; and about an hour afterwards returned, and found Mrs. T. missing. On the table lay a billet directed to her husband, who was then at work in the field, which at once strongly impressed upon the mind of the girl that all was not right. On opening it, her fears were confirmed: it stated that the act she was about to commit was not for any thing that he had done, but that she felt as if she must leave him, her infant babe, and the world. The girl called upon a young man that was passing, they searched the house, and found Mrs. T. suspended by the neck in the garret, and life extinct. She was about twenty-eight years of age."

The above, furnishes us with another evidence of the contrast between the religion called "orthodox," and that taught by the blessed Saviour and his apostles. The cause which led to the above transaction, it appears, is, "that Mrs. T. was much troubled in her mind on the subject of religion, and her soul's salvation."

First, "*she was troubled in her mind on the subject of religion*." I ask, what religion? Was it the religion of Christ and his apostles, or was it delusion, the fruit of superstition? "Pure religion and undefiled before God even the Father is this; to visit the fatherless and widows in their affliction; and to keep himself unspotted from the world." James i. 27. This is religion both pure and undefiled before God. Yet I have heard the question asked times almost without number, "What is religion?" But, I never yet heard a correct answer given by an orthodox layman or clergyman. What they call religion *pure and undefiled*, is the doctrine which their creeds set forth, which have often been unanswer-



ably refuted in the pages of the GOSPEL HERALD. There is nothing in the Scriptures which tend to drive us into delusion, but, on the contrary, if we believe them as they are, and *not as they are often represented to be*, it will make us leap for joy that the soul's salvation is secured by the Saviour of men.

2nd. "*And her soul's salvation.*" It always appeared to me, that no man could believe the calvinistic creed, and retain his senses. I would wish to be expressly understood, "believers" of the creed, and not those who *profess it!* for it is seldom the case, that I ever found a man, when questioned closely on the subject of election and reprobation, who would own he firmly believed it. And for this very good reason, no man can lay his hand upon his breast, and say, "I do solemnly believe that God did, from all eternity, elect some to everlasting life, and others to everlasting death, without any foresight of faith or good works, or perseverance in either of them, and all for the praise of his glorious justice," unless he has conceptions of his God, which would be a *foul stigma* if attributed to the devil. The fact is, when our self-styled REV. Gentlemen, make poor females believe in their hearts the above creed, they, to escape the tortures of their mind, put a period to their existence, preferring the undescribable tortures of the *darned*, to the tortures arising from this diabolical invocation of a supposed angry God.

If Mrs. T. had believed Christ (as he and his apostles professed he was,) "a ransom for all," and a Saviour of sinners, "of whom" says Paul, "I am the chief," her life would have been saved still longer from destruction, and she might have ended her days smiling with the belief that God was her Father, and Christ her impartial Redeemer, with whom she would dwell through eternity. But alas! her blood crieth against the inventors of the doctrine of devils, which doctrine is fast vanishing from the benighted minds of the human family, and the day fast approaches when "*ALL shall know the LORD, from the least to the greatest.*"

"Whose Love extends to all the human race,  
As also countless worlds in boundless space,  
And circles all in one benign embrace."

H. C. L.

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

Reason and common sense teach, that, in all disquisitions, we must consider things as they are, and draw all our inferences, and deduce all our conclusions, from *facts*, and not from *conjecture*. All conclusions derived from a different source, are strictly utopian or chimerical. Theology is a *science*. It has *rules*, because it is founded on, or consists of, acknowledged principles; the understanding of which is indispensable to any progress in judging, or arriving at any thing which the mind can receive with approbation, or rest upon with certainty.

In Arithmetic, there are rules to prove the exercises of the student. His confidence grows out of his experience, arising from the conviction that his proofs are a sufficient evidence of the perfection of the science, and of his knowledge of it. The Scriptures ought to be to the Theologist, what a correct system of Arithmetic is to an Arithmetician. Geometry, is "the science of quantity, extension, or magnitude, *abstractly* considered." But, strictly speaking, all useful employments, studies, and pursuits, have *relations* which exist, and which may be considered as *keys* to knowledge. Therefore, Arithmetic is applied in Geometrical investigations.

The *first principles* of the science of Arithmetic, are simple to the extreme. The most extensive use of the science, when all its rules and tables are compounded, is nothing more than a *simultaneous* application of its most *simple principles*. It is precisely the same in Theology. The perfections or attributes of God, considered simply, as *power*, *wisdom*, and *goodness*, abstractly from all the relations which metaphysical disquisitions have compounded them with, are easily understood, and properly estimated. If the first simple principles are adhered to, however compounded they may be in their application in all the proper relations which can be considered, *power* will still be *power*—*wisdom* will remain *wisdom*—and *goodness* continue to be *goodness*. The *quantity*, *extension*, or *magnitude*, will not affect the *quality* of the principles; any more than the principles of the science of Arithmetic are altered and changed, by their application to geometrical, or other inquiries and purposes.

The time will come, when man, no longer blinded by absurdity, and crazed with contradiction, will see the light of truth, the harmony of all God's attributes and perfections; and cry, *How beautiful, how simple is Truth!* How transcendent the Character of GOD! Brilliant with truth—radiant with light—resplendent with glory.

We are fully aware that speculations on theology are considered by many honest well-meaning men, as unprofitable, if not criminal. We are disposed to favour this conclusion, so far as to agree with the sentiment, which awards unprofitableness to all disquisitions which have for their basis the crooked conclusions which are the constant fruit of a bigoted preference for ill-gotten opinions; and an obstinate predilection for the principles of sects and creeds, which are admitted from the sanction which prejudice invariably gives to party views, which are prostituted to party purposes. Therefore, our object is to inquire into the *validity* of the claims, and to examine the *evidence* of those, whose asseverations go to involve the interests and destinies of myriads of intelligent and susceptible beings, in a *fatality* pregnant with unutterable horror.

In pursuing this momentous inquiry, it shall be our constant endeavour to avoid that assumption, which savours of the truly contemptible begging of premises, which is a disgrace to honest professors; and to leave sophistry to those whose opinions are the result of error and conjecture, which require a support as unsound and illusory, as they are unrea-



sonable and unscriptural. Having no end in view but truth, we are willing to settle a preliminary which shall disqualify our humblest pretensions, if we resort to the alternative of building an hypothesis upon the foundation of human opinions, and attempt to strengthen the structure by the addition of props, borrowed from the creeds of men, and the decisions of ecclesiastical councils. Human opinions only go to show the sentiments of those who declare them. They may be right; and they may be wrong. The asseverations of any party, that his or their doctrines are consistent with God's revelation, do not make them so. Every man must decide for himself; and be as ready to inquire into the justness of his neighbour's views, as to assert that of his own.

Ignorance and bigotry are always companions. Superstition and cowardice, or fear, which is the infallible evidence of the error and consequent condemnation of the party, can never be separated. No man can give so great and unequivocal evidence of his love of truth, and sincere desire to acquire and possess it, as he who is ready and willing at all times, and on all occasions, to submit his principles to the test of Scripture and reason, and prove his professions to be honest, by his zeal and solicitude to essay them. *(To be continued.)*

### SOMETHING MYSTERIOUS.

Our orthodox clergy insist with great earnestness and much gravity, that the Creator, from all eternity, elected some to everlasting life, and rendered their salvation certain and unavoidable; also, that the rest of mankind were predestinated to endless misery, and their ruin made equally certain and unavoidable. After these fundamental points of faith are supposed to be well supported in a sermon, the preacher proceeds with all his learning and theological wisdom, to bring poor sinners, who are in a state of unbelief, to a sense of their awful situation by nature, and to realize that unless they repent of their sins, and believe the true doctrine, they must, without doubt, be damned everlastingly. Now the mystery lies here: How can those be in danger of being lost, whose salvation was made unavoidable from all eternity? How can repentance and faith save those whose everlasting destruction was made unavoidable from all eternity, by the decree of an unchangeable God? Suppose that all those who were predestinated to endless ruin should repent of their sins, and believe that they were thus reprobated from all eternity, would their believing this faith save them, directly contrary to itself? And allowing that all those who were elected unto salvation should live and die in unbelief, would their unbelief render their unavoidable salvation null?

Whether this is the mystery of godliness, or the mystery of iniquity, let the reader judge, after due deliberation. But there is more mystery, of the same sort, which, when the reader has safely disposed of the preceding, he will know where to place, and to whose account it ought to be credited. I mean the mystery of what is held up about the devil.

We are constantly told that the devil is all the time employed in using all the arts of which he is master, to prevent people from believing the true orthodox creed, that they may, for their unbelief, be consigned to his kingdom of darkness for ever. But how does it happen that this arch deceiver has never yet found out, what is well known to the clergy, viz: that almighty God did his business for him, before creation, by assigning him his kingdom, and determining the number of his subjects? And I would ask again, Where is the devil on every sabbath, that he should never yet have found out that he cannot so deceive even one of the elect as to induce the Creator to give him up to him?

Should the reader have the same view of these mysteries which I entertain, he will be led to say, that both the devil and preachers might as well be employed about something else, if the latter could get as good a living as they now do: for it is certain that neither of them are able to change the final destiny of any of the human race, and the preacher does not even flatter men that religion is worth having for any benefit it is to its possessor in this world. In this particular, according to their own concession, they are less inviting than satan is, for they allow that he affords much pleasure and prosperity to his servants in this life.

*Universalist Magazine.*

### RULAND'S REVELATION,

*Or the Effects of the Doctrine of Devils.*

The following, from the "SAG HARBOUR (L. I.) CORRECTOR," is another evidence of the abominable tendency of the doctrine of an *implacable God*, and *endless misery*. Revelations from Hell, (not Heaven,) communicate tidings of sad things; speak to the soul in the agonizing tones of doubt and despair; and lead to destruction in all the varied shapes of distempered horrors. Man is commanded to *imitate* his God. To be perfect, as God is perfect. To be holy, as God is holy. (Not as Devils are perfect, and holy!) If God is a *destroyer*, he will reveal destruction; and the miserable worshipper, like the servants of the ancient Moloch, will imitate his god, and assist him in, or appease him by, the work of destruction. Let the pampered ministers of error, who make "merchandize of souls," and fatten on imposition and hypocrisy, condescend to look at this new victim to their infuriate creeds: let them view the work of their hands, (or tongues,) and contemplate the complicated wretchedness which results to mankind from their perversions of God's testimony. We reiterate our oft-made declaration, and would it were emblazoned in letters of fire, on the portals of every house, prominent and emphatical, as it is in the canopy of God's visible heavens, on the earth beneath our feet, and in the revelation of Heaven's King; namely:

"OUR GOD, IS THE GOD OF SALVATION!"

*"A Religious Maniac."*

"Israel Ruland of Brook-Haven, who we understand has been sometime labouring under what is called a *concern of mind*, on the night of the fifth awoke his wife, and very deliberately told her, that it had been *revealed* to him, that he must *destroy his*



family, and as deliberately rose for the purpose; but the wife not believing in the *revelation*, took her departure for some of the neighbours, who having collected, they returned to the house, where they found the oldest child, about 8 years old, lying on the door step, where R. had taken it by its heels and dashed its brains out—it lived nearly an hour. He likewise had broken the skull of another child about four years old, belonging to a woman in the house—it is said it cannot live. R. was secured before he could further fulfil his *bloody revelation*."

#### FORMING CHARACTERS FOR ETERNITY.

Among the various denominations of christians, professing a belief in the endless sufferings of some of the human family, there are few general assertions more frequently uttered than that "we are all forming characters for eternity;" by which I suppose they mean, that, just as our characters are in this world, such they will remain, without alteration, for ever and ever. Now it is not my present object to refute that notion, but to propose a few queries for the consideration of those who make the assertion, that they may apprehend the consequence which it involves.

If it be true that men will sustain the same character, in the future as in the present life, and that without a possibility of change, how will it be with our Calvinist neighbours, who say in their solemn prayers, that they are guilty, self-deserving sinners, and sin continually against a God of infinite purity and holiness, in word, thought and deed? What shall we conclude will be the fate of such as confess themselves guilty of all sins which others can enumerate? now if such people are forming characters for eternity, will they not eternally remain just as they now are?

These people profess to believe, that in this life, the best of men are *unable* to obey the perfectly holy law of God; and that this *inability* is infinitely criminal. According to the above assertion, then, they will possess the same character to eternity; therefore, they will be infinitely criminal to eternity!

Another theme on which such professors harp with seeming sincerity and earnestness, is, that every man will fare, in the eternal world, just according to the character which he forms in this; and comparing it with the above, to what does it amount, but that every Calvinist, at least, will be infinitely sinful, criminal, and miserable to eternity?

To avoid this conclusion, they must either deny that their *character* is so bad as they frequently assert, and alter their prayers (a difficult task for some of them) or acknowledge they are not forming characters for eternity, or devise some scheme by which such guilty sinners can be blessed, and yet retain their time-constituted character. *Chris. Intel.*

#### ORIGINAL ANECDOTE.

A few years ago, a person residing in the north part of this state, had a wife who was a zealous Methodist. Going to church on a sabbath, when there was to be a love feast, or an inquiring meeting, he observed to his wife that she should not remain in this

meeting, unless he was also permitted to stay. She informed him, he could certainly have the privilege of remaining in the meeting if he would consent to be inquired of, concerning the state of his mind and feelings. This he said he was willing to do. He consequently remained after that the audience, generally, had withdrawn. The preacher or preachers commenced the inquiry, as to the state of the mind and feelings of those who continued in the meeting and at length, came to this man, and inquired how he felt. He answered, I feel very joyful, and am the happiest creature you ever saw. Indeed sir, said the inquisitor, and how long have you been so happy? Three or four hours, was the answer. Well sir, will you tell me the cause of your happiness and joy? I will, sir. This morning as I was coming to meeting with my wife, I found a piece of paper in the road which I picked up, and discovered it to be a leaf of a book called the Bible; on this leaf I found the following declaration, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, **THAT IS THE DEVIL**; and deliver them who through fear of death were all their lifetime subject to bondage." As soon as I found that the devil was to be destroyed, I began to feel happy, and cried, Glory to God, the *Devil* is to be destroyed! Glory to God, all that have been in bondage through fear of the *Devil* shall be delivered! Glory to God, for this **GOOD NEWS**! In short sir, I am the happiest creature that ever lived, on finding that Jesus shall triumph, the devil be destroyed, and all souls delivered from his **IRON** yoke of bondage. We need not inform the reader that the good clergyman passed on, without making any farther inquiries, not much pleased at the thoughts of the devil being destroyed. *Messenger of Peace.*

#### ORIGINAL ANECDOTE.

Two young gentlemen of W\*\*\*\*\* in this state, were engaged, not long since, in controversy concerning the doctrine of endless punishment. In order to show that none would suffer the "vengeance of eternal fire," one of them quoted the following text: "For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." The other replied, that the Bible contained no such passage. The first calls for a Bible, finds the text, and begins to read; when to his astonishment, an old lady of pious orthodox principles, opens a door leading into another apartment, and looking out, exclaims, "If it does read so, when you come to die I *guess* you won't find it so!" The best mode of refuting the doctrine of Universal Restoration!

*Chris. Intel.*

*Advice.*—A young clergyman, consulting with his father, relative to making a choice out of various calls which he had received from different churches to become their minister, was overheard by a coloured domestic, who said, "Massa, go where there is the *least money* and *most Devil*!"

*Query.* Do not money and the devil go together?



*From the (Philadelphia) Reformer.*  
**MISSIONARY SERMON.**

The following sentiments, we are informed by the *American Eagle*, were uttered by Mr. Boardman in his sermon at the annual meeting of the Foreign Missionary Society of Litchfield County, held in the town of Litchfield.

"Mr. Boardman observed that there are now six hundred millions of heathen in the world—that a generation passes off the stage once in thirty years, and consequently, that there are six hundred millions of immortal souls *consigned to eternal perdition every thirty years*—that with these facts staring us in the face *we have no right to INQUIRE* into the propriety of giving a part of our substance to Christ—that we know it to be our duty as well as our greatest privilege to give—that every moment that we *stop to inquire* into the expediency or propriety of giving, thousands of immortal souls are sinking into eternal ruin *for want of the money* which we withhold. He also said that we were placed in a situation of *awful responsibility*: God had given us power and ability to **SEAL THE ETERNAL DESTINY OF SIX HUNDRED MILLION SOULS**—and that giving our money would be the means of their *salvation*, and withholding it would ensure their *damnation*—and that knowing these facts and possessing the means we do, we *anticipate the general judgment*, and by giving or withholding, we, so far as our influence goes, pass sentence of eternal felicity or woe upon six hundred millions of precious and immortal souls."

**GARRICK'S PRECEPTS TO PREACHERS.**

The celebrated Garrick, having been requested by Dr. Stonehouse, to favour him with his opinion as to the manner in which sermons ought to be delivered, the English Roscius, sent the following answer:

"You know how you would feel and speak in a parlour, concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadences and gestures; you would be yourself; and the interesting nature of your subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit; and you will not fail to please, to affect, and to profit."

*Gos. Pal.*

**ANOTHER CONVERSION IN THE MINISTRY.**

Mr. SOLOMON ARTHUR, of the Christian connexion, has renounced the soul-chilling doctrine of annihilation prevalent in that sect: and now freely proclaims eternal life, as the gift of God through Jesus Christ, to the whole human family. May the Lord strengthen his hands in the best of causes.

*Roch. Mag.*

**Religious Pride.**—The Catholics of Montréal are preparing to erect a magnificent Cathedral; to be of the following dimensions—length 252 feet—breadth 132, with two towers in front, each 200 feet in height. The window behind the high altar, to be 32 feet by 45. The building is calculated to hold 10,000 persons; to cost \$400,000.

St. Paul's Cathedral, in London, was 35 years in building—is 500 feet long, and 250 wide—the dome is 340 feet high. Cost £736,722 sterling, or \$3,263,208.

**STEAM BOAT ACCIDENT.**

What a fund of matter for doleful prognostication would the Steam Boat accident have afforded, had it happened on, what is called, the Sabbath! What an awful warning it would have been! It is indeed a sorrowful visitation; particularly to the relatives of the deceased; who are entitled to our warmest sympathies. A few more such catastrophes, and steam boats will be of little worth.

☞ The EASTERN ASSOCIATION of Universalists is to meet at Farmington, (Me.) on the 23d and 24th of June next, "the fourth Wednesday and Thursday." It is hoped that as many of our ministering brethren will attend, as can make it convenient. Societies also, are earnestly requested to send Delegates, with proper credentials to act in council, and relate the present state of religion in the section to which they belong.

☞ The Installation of BROTHER SEBASTIAN STREETER, over the First Universalist Society in Boston, took place on Thursday, 13th instant.

☞ We are happy to learn that BR. A. DINSMORE, of Winthrop, has concluded to devote his time exclusively to the work of an evangelist.

☞ A gentleman in Livermore, by the name of BATES, has lately commenced preaching, and bids fair to be useful.

*Rel. Inq.*

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# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JUNE 5, 1824.

NO. 2.

FROM THE INDEPENDENT WHIG.

## DIALOGUE

*Between a Country Clergyman and a Quaker.*

(Continued from p. 4.)

*Clergyman.* Dare you say that God has appointed no body in his church to preach and explain his word?

*Quaker.* No, I neither do nor dare say it; and thou may'st spare thy big words. He hath left every man to preach it to another; nor doth it appear that thou hast any more call from him than every one of thy parish hath. If thou wouldest resemble the apostles, go and preach to the unconverted without money, and without price. Thy whole parish believe in Christ already, as much as thou doest, and did before they knew thee. They have the Bible themselves; and if thou bringest them any tidings that are not in it, and that they themselves see not in it, they ought not to believe thee.

C. You argue very insincerely with me. Just now you contended that I had none of *St. Paul's* gifts; and now you would have me go without those gifts, and do what he did with them; namely, travel over the world, and convert the unconverted.

Q. No, I only would shew thee, that as thou dost not resemble him, thou art vain in pretending to succeed him; and so far I reason consistently, as thou dost weakly, if thou claimest all his reverence without any of his merit.

C. I do not set up for the abilities of *St. Paul*; but still have qualifications superior to laymen.

Q. What are those qualifications?

C. I know languages; I have had an university education; and—

Q. All these are civil qualifications, common to all men, who would be at the pains and charge. Laymen understand latin and greek as well as thou dost. The Gospel wanteth no embellishment from those whom thou callest *Virgil* and *Horace*; and Christ crucified, is not sought nor found in universities, nor indeed the flesh crucified. If I am not misinformed, they abound with young men who are too often sinners, and with old men who are no saints. They are schools of words; but the Gospel hath nothing to do with thy logic and vain philosophy.

C. I was going to tell you too, that I had studied divinity.

Q. Knowest thou any divinity but what is in the Bible? and have not I the Bible? I think, and am sure, that it is a plain and intelligible book, at least as much of it as is meet for a christian, and to turn it into doubtfulness, and disputation, and science and gain, savoureth not of christianity.

C. This is insolently said: Who turns it into gain?

Q. He who maketh a gain of it; which is worse than insolence, whereof thou dost groundlessly accuse me.

C. What, do you not declare against preachers?

Q. I have already told thee, I did not; I would have all men preachers.

C. Ay, Tinkers, and Taylors, and Coblers.

Q. Friend, beware of thy words. What were the apostles? They were no university gentry.

C. But you say that we want the apostles gifts.

Q. I wish thou couldest confute me. However, we have all of us the apostles books; and can'st thou mend them?

C. No: But I can enforce them; and the labourer is worthy of his hire, if you will believe *St. Paul*.

Q. But if he laboureth for himself, why should I pay him? I profit not by thy labour; why should'st thou profit by my substance? I believe *Paul*; but *Paul* hath given thee no property in my pigs and barley.

C. But the law has.

Q. The law is not *Paul*. But I perceive, whoever is the giver, thou wilt be the taker.

C. Sir, you are rude.

Q. How, because I do thee justice?

C. Let me tell you, sir, there is reason in it, as well as law.

Q. Thy interest may be reason to thee: But thou wilt be put to it, to give me a reason for giving thee something for nothing.

C. Don't you know, that under the law, the priests had their lot in the land?

Q. Yes; but they were *Jewish* priests, or sacrificers. Art thou a *Jew*? And dost thou kill cattle as they did? And would'st thou reconcile Judaism to Christianity?

C. No; I would only shew that it is reasonable that priests should have a proper appointment.

Q. I have already shewn thee the unreasonableness of having any priests in Christianity.

C. In this you saucily differ from all the societies of Christians in the world.

Q. I do not differ from Christianity; nor am I saucy in differing from those that do. The blessed Jesus hath left thee no legacy, that I know of, nor so much as named thee in his will.

C. The man grows profane.

Q. Thou meanest unanswerable. Is it any article of thy creed, that truth is profane?

Q. Your having no established ministers among you, is enough to render your sect odious to all sorts of Christians.



Q. We have religion established among us. Is religion odious in the eyes, where there is not a livelihood to be got out of it? We establish no Clergy, lest they should disestablish the peace and purity of the Gospel; and while our preachers are under the influence of the Holy Spirit, we reckon they will seek no money. We therefore do not keep in pay men who sell speech.

C. The truth is, the speeches uttered among you are not worth buying.

Q. Friend, no speeches in the House of God ought to be bought, nor the tabernacle be turned into a shop. Why sellest thou thine, which, as report saith, are not alluring? *Freely ye have received, freely give.* Friend, what did the Gospel cost thee? Or why should we purchase it at thy dear price, when we have it in our houses in more purity and plainness than thou can'st give it?

C. Yes, and you understand it by the spirit.

Q. Thou sayest it. We trust to the Spirit to direct us, who is promised to all that ask him. Thou trustest to *Henry Hammond* and *Daniel Whitby* for direction. Whether art thou or we best directed?

C. I shall not believe that the Spirit is the author of the Enthusiasm and Dreams that are found among you.

Q. *The carnal man discerneth not the things of God.* Paul was called a babbler by the *Athenians*, whose priests, who were many, had no illumination, but being men of dark and voluptuous minds, and feeding upon sacrifices and offerings, preferred *Bacchus* and his grapes to the Spirit of Christ.

C. The comparison you would insinuate is impudent and profane.

Q. Friend, meekness becometh a preacher. Thou hast the passion of a priest, but not the meekness of a minister of the Gospel. Why dost thou fall upon me with bitter words, for telling thee a fact which, in answer to thee, it was necessary to tell. Is it profane to say that the Heathen clergy took offerings? Nay, since thou dost urge me, dost not thou take offerings? And did the apostles take any? I have put thee between these priests and the apostles, that by comparing thyself with both thou may'st see whom thou resemblest most.

C. If this be not profaneness, I know not what is.

Q. The profaneness is not on my side.

C. Let me inform you, sir, that for this language, in some countries, you would have your tongue cut out of your head.

Q. I know it; and praise God that I am not in those countries, and that thou can'st not bring those countries hither. It is plain that thou approvest their barbarity, else why dost thou think it due to me? I beg thou wouldst not be provoked, if I mention to thee once more the example of the apostles: Where did they justify savageness and severity to any man for any opinion, or any words? Where did they ever talk to Pagans as thou dost to me, who am a Christian, and endeavour to possess the temper of the Gospel?

C. Yes. Sir, you have a form of godliness; but—

Q. Friend, in the first place, *judge not*; and

secondly, beware what thou sayest against forms for thy own sake.

C. I say, if your preachers had power, they would quickly find texts for persecution.

Q. I guess thou judgest by thyself; and thou judgest well. We know it; and therefore give them no power, nor the sinews of power. Pride and impatience are inseparable from it: It destroyeth all humility, and maketh men imperious, and persecutors. Why are the Popish priests more cruel and mischievous than Protestant priests, but because they have more power? And why is the Pope the most mischievous of all priests, but because he hath the most power?

C. You carry every thing too far. Preachers of the Gospel ought to be kept above contempt.

Q. Friend, they who are rich in spiritual things, want no other riches to save them from contempt; and they who are rich without these, ought to be contemned. Riches may render them formidable; but piety only, and a holy conversation, can make them revered. Revenues do not place them above contempt, but only encourage them to despise the people. The poverty of the apostles was great part of their glory.

(To be continued.)

### PRIESTCRAFT DETECTED.

A UNIVERSALIST CATECHISING *Parson*\*

C. HOPKINS.

*The answers are supplied from his Sermon; and remarks on his answers are included in brackets.*

1. Ought we always to believe as the multitude, and be ashamed of a doctrine reprobated by the priests? Ans. To set up my judgment, in opposition to the great and learned, would display a degree of vanity at which human nature ought to blush! [Then sir, you should be a Pagan; and had you been in the days of Christ, like Peter you would have denied him.]

2. Did you never read of any who believed the final salvation of all men? Ans. No, except a few individuals who sprang up as it were yesterday. [Then sir, you are shamefully ignorant of history, both sacred and profane: for Egyptians, Persians, Gentoos, Greeks, Romans, Celts; all God's holy prophets since the world began: Origen, Clement, and many of the primitive Fathers; Bps. Tillotson, Burnet, and Newton of your own Church; have spoken of the restitution of all things! See Enfield's Dictionary of philosophy, Acts iii, 21, and Burnet de stat. mort.]

3. Is God partial to the wicked in this world? Ans. He deals ten thousand times more kindly with them, than he does with his own children. [Now, sir, if there be no peace to the wicked, and if the righteous and the wicked are both recompensed in the earth, Isa. xlvi. 22. and Prov. xi 31, is it not clear that you have most awfully mistaken; and that you and others, who have imagined, or pretended that you were righteous, and complain of so hard

\*We shall in future use the term "*Parson*," as a substitute for, and in the stead of, the term "*Reverend*," when applied to men. Remember, **U** "*PARSON*" is the word!



usage; are the very wicked, whom the Lord is recompensing in the earth? Indeed sir, the only scriptural opinion that can be formed of those pretended saints, that drag out a life of wretchedness here, is that they are painted hypocrites.]

4. Do Universalists believe their doctrine?

Ans. No. [Then, sir, there are no Universalists, and your conduct must appear ridiculous whilst you utter your *Philippics* against a people that, in your opinion, never existed. But seeing you are not omniscient to know their hearts, you ought to be ashamed! blush! sir, O blush!]

5. Would you commit murder and suicide if you believed Universalism? Ans. Yes. [Then you worship God, sir, as some of the eastern nations do the Devil, through fear of being burnt by him; for confessedly you neither love, nor obey him from higher motives.]

NOW, O YE PRIESTS, THIS COMMANDMENT IS FOR YOU.

*If I be a Father, where is mine honor, O ye Priests that despise my name? If you will not lay it to heart to give glory to my name, saith the Lord of hosts, I will even send a curse upon you. Mal. i. 6; and ii. 1, 2.*

That the welfare and prosperity of a country depends very much on the moral character and condition of its inhabitants, is a universally acknowledged and sound maxim. But when religion itself is mistaken for a blind and infatuated zeal, calculated to mislead and delude the wretched victims of its fury. When this mania like the poisonous effluvia of the pestilence that walketh in darkness, diffuses itself through all ranks and classes of the community, does it not behoove every one to be on his guard, lest the passions obtain a complete ascendancy over the judgment? Had not a kind of Jemima Wilkinson, or Johanna Southcot fanaticism, seemed to pervade the minds of many, whose good sense should teach them better, we should not have troubled the public with observations of a painful or satirical nature!

The Priests who serve at an idolatrous altar, and who have said, *Put me, I pray thee into the Priest's Office that I may get a piece of bread*, perceiving that a corrupt and hideous superstition will no longer pass for the religion of Jesus, and unwilling to give up the craft, have betaken themselves to fraud, deceit and Romish trick to support their sinking systems.

In the Allegany Republican of Feb. 20. 1824, appeared a part of Parson Caleb Hopkins' sermon or rather Philippic against Universalism. The paper above named is published by Samuel P. Hull, at Angelica, where Mr. Hopkins bears the character of an Episcopal clergyman. David D. How was at this time confined in the prison of Angelica for the murder of Othello Church. During August 1823, the said Mr. Hopkins held a public debate at the Great Falls of Niagara, with Mr. L. S. Everett, Minister of the Reconciliation at Buffalo, being put to the worst, it is probable that Parson Hopkins has been constantly seeking revenge, since that time, for his fallen honor. The unfortunate How lay in prison quite at hand. In the distress and melancholy of his

mind, beset by a host of pretended soul-savers, who were continually crying Hell-fire and fury in his ears, the man through weakness of mind, fell a plastic instrument into the hands of the knavish priests. They, as I am credibly informed by an ear witness, insisted that he should throw the blame on Universalism, he at length complied; and thus the business was brought to an issue.

Agreeably to the stipulated arrangement, How spoke of the doctrine of Universalism on the scaffold, and cautioned the people against it as one cause of his ruin. Now thought the Jewish priests, about twenty of whom attended, this is all well; our point is gained, we shall sound loud the trumpet, and all the superstitious women and children will fear and tremble; and so we shall be delivered from the trouble of using any arguments to defend our various systems of superstition. But hark! hark! How, was a believer in Hell torments, and fearing God would treat him a little more severely, if he died articulating falsehood, he declares he never honestly believed Universalism; that he had not named it as an excuse for his crimes; for they were committed to gratify a wicked disposition: that he now realized the danger of resting on any system of doctrines, without experimental religion.

That How was not a Universalist, is evident from his own language. His principal distress arose from the belief that he had sent Church into another world *without time to prepare to meet his God*. He said, "the horrors of the gallows I fear not—but the thoughts of the Judgment makes my flesh tremble on my bones. If I could be raked up in embers, or suffer any thing here, it would be pleasure, if I could be happy at last." Here is evidence sufficient that How was an orthodox believer in Hell torments! Indeed this would be naturally expected, for it is contrary to the nature of things that a Universalist should ever become a murderer. But, that a believer in endless misery should be a murderer, is consistent with his doctrine. He that believes God to be an infinite murderer; and that it is his duty to be like his God, must, if he yield to his religious opinions, be a murderer, whenever he obtains sufficient provocation!!

Here is an adherent of orthodoxy, expiating the folly of offering at its shrine, the rites of Moloch. What is said of David and Saul, well applies; Superstition has slain her thousands, and orthodoxy her ten thousands. Nay, by the confession of orthodoxy, the most damning sin in the world, could never had existence, had it not been its own wicked creed. I mean despair! Hear ye blind leaders of the blind, and let your souls loathe at your own folly!

Strange though it appear, yet it is an occurrence, of daily experience, that those dignified clergy, who look down on the greater part of mankind as fit fuel for the burnings, should exhibit such a contrast between their feelings and those of their Deity: for they allow that God is perfectly satisfied, that the greater part of men, should be consigned to destruction. But when any person, however vile, comes to die, even by the hands of the hangman, a motley group of these Priests assemble with their nostrums



to administer to the patient; all of which, in the true spirit of quackery, they affirm to be complete panaceas. Like true sons of the mother church, each must contribute his mite, to rescue the soul from its merited sufferings, and fit it out with a little money to pay Charon for the ferriage, or bribe the door-keeper of another world, to let the poor Ghost pass on!

The Orthodox Clergy are truly distressed at the progress of Universalism in this district of the country. Parson F. asserts Unitarians and Universalists, however honest in their sentiments, must expiate the crime of heresy in an endless Hell. Parson P. says, they shall appear in Judgment as abandoned blasphemers. He is bold to assert that none have espoused the doctrine of Universalism, who have not either committed, or intend to commit a capital offence. Parson B. acknowledges the scriptures do not teach the doctrine of hell torments, but it will not do to tell the people so. Parson C. advises the people not to hear Universalism, for though true, it should not be encouraged; and Parson H. says if he were an Universalist, he would commit murder and suicide. To complete the climax, Parson W. affirms if there is no Hell there can be no Heaven; and Parson D. puts the cap on the stone by asserting, if Universalism be true, it is not worth the trouble to bury a man.

Reader, do such preachers give glory to the name of God, according to the commandment, or do they not rather glorify the Devil, by ascribing to him the kingdom, power, and glory, for ever and ever! Such is the state of affairs in the GENESSEE COUNTRY, notwithstanding Universalism has increased in this very district, in a quadruple ratio during the last year. That you may perceive that our clergy are true sons of the Church, compare them with those of Spain and Italy, as described in the following anecdote.

"When I was in Europe, I amused myself with the conduct of the Clergy on all-saints day. From three o'clock Nov. 1st. to the same hour the next day, is given by his holiness as a holiday to the souls in Purgatory; during which time they may fly about and divert themselves in the air. Nov. 2d the Priests and friars preach the sermons for the souls, and receive as much money on that occasion, as they do at other seasons for two months. Many of them use brimstone and burn it in the pulpit, saying these flames are like those of Purgatory. They also use pictures to represent the Ghosts in purgatory, holding up their hands and crying for assistance.—They prove their sermons by peculiar revelations and apparitions, for they cannot find a single passage of scripture on which to ground their assertions. Such sermons are to the sensible part of the people, better diversion than a Comedy.

P. S. The Scriptures say, Believe in the Lord Jesus and thou shalt be saved: but of late, times are greatly changed, and now Orthodoxy declares that, whoever would be saved, it is necessary above all things, that he believe in Hell and the Devil!!!

## MINISTERIAL TITLES.

The last GOSPEL PALLADIUM contains a communication from Baxter, in reply to B.; in which he occasionally refers to the GOSPEL HERALD; but has deferred his formal reply. In p. 197, col. 2. Baxter reasons as follows—

"All flattery is reprehensible; and to him who intends it, or to him who vainly glories in the title of Reverend, or Pastor, or Elder, or Deacon, to him it is sin. But I see no reasons to presume that flattery is intended by either, or that either should excite vanity. Admitting that the word imports that solemn homage, which the Herald supposes, its use is utterly indefensible. It must be regarded as blasphemous. But if no more importance is imputed to it than is intended by those who use it, or than seems to be warranted by the use or the import of the term *reverence* in the New Testament, I cannot perceive that the manner in which it is applied is unscriptural. The fallacy, as it appears to me of those who object, lies in imputing or ascribing to the epithet a consequence which is not claimed for it, and to which it has no legitimate pretension. All, I apprehend, that is intended is a respectful, or if you please, an honorary epithet which convenience seems to require as an indication or designation of character or profession; an epithet applied rather to the profession than the individual."

It appears that Baxter considers the term *Reverend* only as a "respectful or, if you please, an honorary epithet," &c. He considers the fallacy of the objection to "lie in imputing or ascribing to the epithet a consequence which is not claimed for it," &c. It would seem that all that is claimed is "*respect and HONOUR!*" How much respect and honour? How will you separate the individual from his profession, when the "respectful and honorary epithet" is applied to *him*, and not to his profession, without leaving the profession naked, and the incumbent the possessor of the title? Or, shall we conjecture that this is meant; A man assumes the title of *General*, and only claims the respect and honour due to a *corporal*? We do think that our unknown friend, Baxter, has, thus far, "toiled and caught nothing."

*From the (Cumberland) Gospel Palladium.*

"VICTIMS TO THE DOCTRINE OF ENDLESS TORTURE."

We rarely open a Universalian Paper in which we are not presented with an account of some fellow-being who is represented to have committed *suicide*, as a consequence of having believed the doctrine of *endless punishment*. Our intention in this article, is neither to justify nor to condemn this doctrine, but to inquire why the conduct of these wretched *maniacs* should be dragged in to prove that doctrine false, or what bearing it has upon the subject? If these unfortunate persons (over whose fate we should rather weep than thus wantonly sport,) were believers in endless punishment, and were persuaded that they were doomed to it, who believes that they would thus abridge the short span of this life, by voluntarily plunging themselves into endless torments? It would be a strange way to reverse the decree of fate



by rendering themselves certain of misery, in thus violating one of the most prominent and positive commands of Jehovah. Such ridiculous anecdotes would be more appropriate to be related at a domestic fireside, with stories of *witches* and *hobgoblins*, for the entertainment of *children*, by old grandmothers; and we are astonished to see such pitiful expedients resorted to by able and accomplished editors.

It has ever been our endeavour not to be wanting in respect for our brother Editors, and we have striven to award to them all the weight and importance which their arguments, in defence of their respective opinions, demand. We read them with careful and scrupulous attention and endeavour to divest ourselves of any pre-conceived prejudices by which we, in common with others, are liable to be biased; still we cannot forbear recording the utter *disgust* we feel at seeing such worse than impotent (for they are a downright disgrace) incidents thrown upon the world to disprove any doctrine. These remarks may have the effect of a *firebrand* (an element with which they disclaim all connexion) thrown among the Editors to which we have alluded, but in this instance we hazard them *regardless* of consequences.

#### REMARKS.

We have, on former occasions, admired the unanimity of our friend the Editor of the *GOSPEL PALLADIUM*. We are sorry to see this hasty effusion which is so great a drawback on his liberality. He is one out of a thousand, of religious opponents, who forgetting the partialities of sectarians, will bask in the rays of truth without condemning the medium of their communication.

What "Universalian papers," have "wantonly sported" with the *fate* of these wretched *maniacs*? We record them as "melancholy events." We consider them, *as they are*, "victims to the doctrine of endless torture." We do not "drag them in to prove that doctrine false;" but to show the terrible consequences which so often result to those who are *sincere* in their belief of it. Are *facts*, such as these, "*ridiculous anecdotes*?" Are they as fictitious and groundless, as "*stories of witches and hobgoblins*?" Ask *Ruland's* bereaved wife!

How strange is the conclusion, that a belief in endless misery, will prevent a man from ending his mortal career! Speculation opposed to *facts*! It is because the subject is *bereaved of reason*, that he conducts in opposition to reason's dictates. Are we to infer that a man destroying his life, under these peculiar circumstances, gives an evidence of his belief in God's *universal* and unchangeable *goodness*? What other alternative is presented in the above premises?

We agree with the sentiment, that such incidents are a "downright disgrace." But we would place the disgrace where it belongs. We are disgusted with the *cause* of the complaint; not with the unfortunate subjects of it.

We assure our friend, the Editor of the *PALLADIUM*, that his remarks will not *burn* us; also, that he is right in his conjecture, that "a *firebrand*

is an *element* with which we disclaim all connexion."

We have answered the inquiry, so far as we are concerned, and shall not be displeased if the Editor of the *PALLADIUM* favours his readers with a perusal of it.

#### SPECIMENS OF ORTHODOXY.

"The sinfulness of that estate whereinto *men* fell consists in the guilt of *Adam's* first sin, the want of that righteousness wherein he was created, and the *corruption of his nature*, whereby he is *utterly* indisposed, *disabled*, and made opposite to all that is spiritually good, and wholly inclined to evil."

#### *Westminster Confession.*

Is it not passing strange, that these orthodox gentlemen are trying to move Heaven and earth, or rather to empty the *purses* of the community, to convert men who "are *made* [man does not make himself] *opposite* to all that is spiritually good?" According to these wise gentlemen's creed, mankind are damned eternally for being just what God made them! It would appear that the Creator *spoiled* man in the *making*, and these *spiritual cobblers* have undertaken to *mend* him!

"Even *infants* themselves, although they *bring* their *damnation* with them from the womb, are condemned for their *own*, not for another's faultiness. For though they have not at *that time* produced the *fruits of their unrighteousness*, yet they have the *seed enclosed in sin*;\* nay, their *whole nature* is a mere *seed of sin*, so that it cannot but be *odious* and *abominable* to God."

"And being so *vitiated and perverted* in all the *parts of our nature*, we are *already*, on account of that *corruption alone*, deservedly held *convicted* and *condemned* in the presence of God."

#### *Inst. Lib. II. Cap. I. 8.*

Christ says of little children, (infants,) "*of such* is the kingdom of Heaven!" That is, according to these religionists, those "whose *whole nature* is a mere *seed of sin*," and "*odious and abominable* to God," are of the kingdom of Heaven! What an outrage upon Scripture, reason, and common sense, are the principles of men whom mankind have been taught to revere as the ambassadors of God, and the receptacles of divine wisdom! It is disgusting to think of these wicked perversions of God's revelation;—these abominable impositions upon a *priest-ridden* world!

#### ANNUAL SPOUTING.

The "anniversary of the Society for the education of young men for the ministry, was celebrated at the Brick Church, parson Spring's, in Beekman-street, May 13th." There were assembled many

"If this is not blaspheming God, we should be glad to be told what blasphemy is. We do think, that if any doctrine deserves the name of damnable doctrine, this inexpressibly detestable doctrine is superabundantly entitled to the appellation in its most wholesale sense. No wonder that the Calvinists of this city are blushing for their creed, and whispering it behind the door. They know well, that no audience of merciful men would listen to it, without giving vent to irrepressible feelings of just indignation."



distinguished men, some of whom, we believe, would privately class the doctrine or divinity taught the young ministers, with the absurd doctrine of Mahomet. Popularity, however, or the desire of it, will accommodate one's self to many things and principles which, setting aside the honours of this wicked world, would otherwise be detested.

Among those who figured in true orthodox style, parson doctor Griffin stood conspicuous. He arose in all the grandeur of Hopkinsian dignity, and, after throwing a *fulsome* compliment at the head of the chairman, proceeded, in a pompous and authoritative manner, to utter absurdity, and manifest the greatness of his folly. This, we are assured, was done in a very eloquent manner. How he swelled with the importance of the occasion! The *world* must be *changed*. How is this change to be effected? Hear! Hear!

"This moral change must be produced by the Gospel *breathing from the lips of the living preacher*, and insinuated by all the expressiveness of *human looks*, and tones and gestures, and by all the influence which one human mind can have over another, through the testimony or authority of its opinions, or the urgency of its entreaty."

Parson Griffin's word for it, "*human looks, and tones and gestures*," are the efficient means. And then for "*human* [i. e. parson Griffin's] looks, and tones and gestures." His looks are best known to those who have seen him, in all the blustering consequence of priestly arrogance;—his gestures, can only be appreciated by those who have seen him wield his brawney arm, and direct the hoarse thunder of his invective, in pantomimic splendour. But his tone, you have this, saving the tinkling thereof, in the following barefaced avowal of priestly pretensions.—

"Now look at a wretched world. Five hundred and fifty millions of Pagans and Mahometans; a hundred millions of Roman Catholics; and fifty millions more of nominal christians scarcely transcending in knowledge the Heathens themselves. Seven eights of the human family, literally *perishing* for lack of knowledge. And all these immortals destined to rise and expand for ever in the regions of light and life, or to sink under the anguish of the never-dying worm. The *great mass* of these, to say the least, plunged in the grossest wickedness, and dying thus to be *eternally miserable*. A constant succession of them passing into eternity, and as we have every reason to think, into *endless despair*. Some this moment on their flight. What an awful and overwhelming scene! Do what we can, hundreds of millions must perish before we can reach them with any adequate aid. Allowing a thousand souls to one preacher, these seven hundred millions want *seven hundred thousand ministers* this day; this day, rather than fifty years hence, to save twice that number, (for twice that number will die in fifty years,) from *interminable wo*. And who are to raise up these seven hundred thousand ministers? Past experience shows that they will not rise up in the ordinary course of events." There must be a special and mighty effort. And on whom does this immense task devolve?

There are not reckoned beyond that needy mass, more than a hundred millions of souls on earth. Of that hundred millions, not more, I think, than one fifth are now to put their hands to the work. Twenty millions alone to act, (only twice the population of the United States,) and seven hundred thousand ministers to be given to the world,—more than one for every thirty. And *we* yet asleep. For though something has been done, nothing has been attempted in comparison with the infinity of the object."

Thus spake the pious, high-fed parson Griffin.—Reader, we will take it for granted that you are a Christian, and an advocate for common sense. Behold this pampered divine, who speaks in "*human looks and gestures*," and testifies how many thousands and dollars have been lavished in luxurious indulgencies, when the saint-like man was oppressed with the terrible conviction, that hundreds of millions of human beings were sinking to interminable wo,—to endless despair, for want of the *dollars* he wasted in extravagant and superfluous expenditures! Say what you can, in extenuation of this Pharisaism, it is black as hell, when tested by the premises of this dignified priest. What! Believe that almost the *whole world* are sinking to never-ending misery! Believe that *money* will save them; and with this solemn conviction, riot in extravagance, and let a **WORLD BE DAMNED!** Who believes this? Not us.

What a rant have we from this would-be soul-saver! How delicious is *contradiction*! It is like the savoury meat, which once bought a birthright.—Read on—

"Let them consider the incalculable good which one faithful minister of Christ may do. By his labours and prayers he is the means of converting a hundred souls, who but for him would have perished. I say, would have perished; for though some of these might have fallen under the influence of another minister, yet what would they have done had there *been* no other minister? And a supposition which diminishes the importance of one minister merely because there is another, amounts to nothing, unless there are now too many. I say, would have perished, for though the *decree* of God had *fixed the event*, it had fixed the means too, and had fixed an *indissoluble connexion* between the *means and the end*; and if one had failed the other would have failed also. That minister then is the means of saving a hundred souls from death."

Alas! for the audience who could swallow such eloquence as this. Who could be made to believe, that the salvation of the human family depends on their exertions and purses, when the "*decree* of God has *fixed the event*," and when God has, by his *decree*, "*fixed an indissoluble connexion* between the *means and the end*." And this "*indissoluble connexion*" will be *dissolved*, unless men glue it together, with *silver* and *gold*, melted in the pockets of arrogant priests, for that purpose. We are disgusted with such wicked absurdity; but, we will read on.—

"One half of these rescued sinners will be parents, to act upon fifty families of children, who in their turn will act upon two hundred families more, and so on in the same ratio to the day of judgment.



You would be astonished at the calculation of increase through forty generations. Go back again. Five of that hundred will be ministers of Christ, to begin five more series like the former, each branching out and increasing in the same proportion to the end of the world. And when the judgment shall be spread, that *first* minister will be found to have been the indirect means of saving *many millions*, who but for *him* would have sunk in eternal perdition!"

Reader, where think you, is Christ Jesus, the Saviour, all this time? He is rejected as helpless, and "human looks, tones and gestures," substituted in his stead. So far as Christ is concerned in the scheme of salvation taught by parson Griffin, the doctrine of Confucius or Mahomet, would do quite as well. Christ is not the Saviour. Ministers are to save millions. If this were true, parson Griffin might have added with propriety,

"Who then will grudge the money he gives to form ministers of Christ? Man of wealth, should you bring forward one minister of the Gospel, to lay himself out thus to *change the destinies of men*, and to make so wide an impression on the assembly at the last day, what would the wealth of a million of worlds weigh by the side of such an object? With what a young man can do for himself, six hundred dollars will carry him from the *plow* to the pulpit; and which of you would not give six hundred dollars to *people a whole province of heaven*? Minister of Christ, what a work is here for you to do. Should you be the means of bringing forward one young man to make a better minister than yourself, in that single act, you would do more good than in all your life besides. Dear brethren, I wish you could multiply yourselves a thousand times. I wish you could each give to the church a thousand such as you."

We never yet met with a more shameful rejection of Christ by a Jew, than this. These consummate pretenders are a going to "people whole provinces in heaven!" To "*change the destinies of men*;" destinies, too, "indissolubly fixed" by the decree of God. Heaven in mercy preserve the world from the *system of multiplication* above spoken of. If these shameless beggars, these barefaced mendicants could "multiply themselves a thousand times," Egypt with all the plagues of frogs and locusts would be a kind of paradise compared to the miserable country beset with such sanctified extortioners. We do verily believe, that the city of New York contains not one *honest* man of common sense who will tolerate the abominable bombast of this titled disciple of Hopkins.

We tell these men, that so long as they contradict their most solemn asseverations, by squandering their enormous salaries in *luxury*, while *souls* are perishing for want of them, that we will not believe them; but consider them as Pharisees and hypocrites.

### THE SOUTHERN ASSOCIATION,

Is to be holden at Attleborough, (Mass.) on the 2d Wednesday and Thursday of June. *U. Mag.*

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 6.)

The Christian religion is the religion taught by Christ, and his disciples and apostles. It is the religion of the Bible, or revelation, and also the religion of nature; for God's works are in harmony with his revelation. The principles of Calvinism, which may be considered as the foundation of the system, either agree or disagree with the principles of the religion taught by Christ. This proposition, however simple it may be considered, is of the utmost importance; for it is an infallible criterion to test the truth or falsehood of the doctrine. We are not engaged to prove the truth of the religion taught by Christ, this is supposed to be admitted; but to disprove the doctrine taught by Calvinists, by showing its deformity when contrasted with Christ's religion; and the impossibility which exists of *two* systems, contradicting each other, being true at the same time. If Calvinism is the true doctrine, it is the doctrine taught by Christ. Now, if we can prove that Christ taught a *different* doctrine, it then follows, that Calvinism is false.

It is generally admitted, that all false systems are the counterfeits of true ones. They are to be considered in the same relation of base coin; and tested as counterfeit money is tested, by comparing it with the true. No man will hesitate in a case of this kind, where money is in question, to decide impartially, and pronounce all money false, which will not bear a comparison with the true. Will men be as candid and honest in testing their religion, as in testing their money? We fear not.

We have been thus particular in our introductory remarks, because Universalism has been asserted by its enemies to be nothing but a modification of Calvinism. If this allegation is founded on truth, and Calvinism is an error, it must, of course, follow, that, if Universalism is a modification of Calvinism, it is a modification of *error*. We feel more than ordinary interest in this inquiry and investigation. Therefore, we have purposed to go to the bottom of the sentiment; to turn up its very roots, and, if possible, not to let a fibre escape our notice. The first great leading principles of Calvinism shall be made to pass the ordeal of the religion of Christ. His principles, as they are clearly taught in the Scriptures, shall be the touchstone, and nothing shall be admitted for truth, which will not stand the test of the closest scrutiny.

Preparatory to the investigation of the principles in question, we wish to direct the attention of the reader to a very important inquiry, which has a bearing upon all theological questions. Namely; In what relation will you consider God; whether as the Father, the Friend, and the Saviour of *all* men, or only of a *part*? If only of a part, must you not consider God in the relation of an Enemy, and as the Destroyer of the residue? If the part who are saved,



are under obligation to love and serve God, *because* they are *saved*, can any obligation to love and service rest on those who are not benefited? Must not these different relations produce different *affections* in the parties; and must not the Author of the relations, God, be charged with producing, by his inevitable causes, the various and contrary effects? For instance—If God reveals himself in the relation of Father, Friend, and Saviour, of one man, and continues these relations, by for ever regarding and treating this man as a *child*, and blessing him with salvation, is not God the author of these relations, and of their effects? On the other hand, if God for ever reveals himself (not as the Father, Friend, and Saviour, but) as the enemy, and destroyer of a man, is not God the author of this relation, and the cause of whatever may result as effects?

If this is objected to, then we ask, whether God is to be considered *abstractly*, as having no relation to man whatever, and his future treatment of man, and the relation in which he will stand to man, be the result of contingencies, and God be swayed as circumstances may influence him? The last supposition is evidently incorrect; for man would not be obligated to serve God, not having any relation to him. The first supposition is in harmony with Calvinism, so far as the fact of the existence of the relation is stated, without any reference to the consequences. But, a cause must never be considered as existing without producing an effect. Calvinism supposes relations which exist, and that God is the Father and Friend of the *elect*, and will always remain so. Also, because God is the Father, &c. of the *elect*, they are bound, when they come to the knowledge of this fact, to love and serve God. Now the wonder and astonishment excited in our mind, is, not because a man shall love God, when assured that God loves *him*, but that a Calvinist, possessed of common sense, should stop here, and not extend his principle as far as it will go, to the utmost bounds of his intellect.

Let men talk as they will, truth is not to be circumscribed and squeezed in a coop, like pigeons. It will expand itself, Samson-like, and break the cords and withes of modern Philistines. Now there cannot be a more self-evident principle in existence, than this, that, if a man is bound to *love* God, because God *first* loved him, and first communicated that knowledge, then, the man whom God *hates*, and communicates a knowledge of this fact to the party, the consequence must be, that the man will repay in kind, and hate God. This sentiment is both reasonable and scriptural. John says, "We love him *because* he hath *first* loved us." Therefore we must hate him, if he first hates us. If a Calvinist shall argue that the *non-elect* are under obligations to *love* God, we ask, what for? You cannot reply, Because God has *first* loved them. No! If you assign any cause, it must be the *hatred* of God to them; and His determination to make them miserable.

Thus we see, that God must be viewed somehow or other. We must have some kind of ideas of the subject, or not think nor reason at all. If we have ideas of God, they must be, that He exists independent of man, in every sense of the term, and that

man has no relation to Him, and owes Him no obedience: or, that God is *related* to man, and must be considered in reference to these relations, and these relations must be considered as the *foundation* of all *love* in God to man, and of all love in man to God.

We entreat our readers to examine the above premises, with that attention the subject merits, and ask themselves, Whether correct ideas of any thing can be possessed by any man, unless they have a reference to existing relations and realities?

(To be continued.)

#### FOR THE GOSPEL HERALD.

Mr. F. By giving the following statement of a late transaction in the town of N——, a place in your paper, you will much oblige

#### A FRIEND AND SUBSCRIBER.

A Mr. —— a Coachmaker, lately finished a *gig* for a gentleman, who, being pleased with the workmanship, gave Mr. —— *ten dollars*, to give to the hands as a reward for their faithfulness. Mr. —— however, instead of appropriating the money as directed, very piously gave it to his friend, parson—— a travelling mendicant, who was at that time endeavouring to obtain a location in the Presbyterian Church of which Mr. —— is a member!

*Note.*—We have inserted the above as requested, omitting the initials of the names; for it is the *conduct* of the party which should receive our detestation. "Let him who hath stolen, steal *no more*."

#### AN OLD STORY.

A Tract, No. 12. entitled "Conversion of a Universalist. A letter to the editor of the New-York Christian Herald. Published by the Sunday and Adult School Union, Philadelphia," without date, is yet circulating by opposers of the truth. We advertised this Tract, in Gos. HER. VOL. III. No. 48, and 49, and offered a reward for the discovery of the converted Universalist. We believe the Editor of the Christian Herald has been waited on to no purpose. This falsehood is circulated at this day, to the disgrace of the country which contains such pretenders to Christianity. We have no fear of any consequences which can result from the circulation of this infamous production. It will excite inquiry, and pour disgrace upon the heads of its unprincipled promulgators. We are led to this repeated notice of this Tract, from a recent attempt made in a neighbouring town, to wield this pitiful production as a weapon against the truth.

Subscribers to this Paper must comply with the Conditions, and forward us \$1, free of all expense. We cannot publish this paper for a less sum. We assure all, to whom these presents shall come, that we are in **EARNEST**. Our friends must know that this is with us an important concern.

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# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JUNE 19, 1824.

NO. 3.

FROM THE INDEPENDENT WHIG.

## DIALOGUE

*Between a Country Clergyman and a Quaker.*

*(Continued from p. 10.)*

**Clergyman.** Of all people I think the Quakers have the least pretence to glory in their poverty.

**Quaker.** Thou seemest in this to aim at being severe, but I feel it not. Our moderate wealth is the effect of our honest industry, and we are not ashamed of it.

**C.** As well you might, if you got it by your preaching.

**Q.** I do not find that thou art ashamed, and yet thy income is great this way.

**C.** Then you make comparisons?

**Q.** Assuredly, no; thy motives and ours are not akin.

**C.** I warrant you preach by the spirit.

**Q.** How preachest thou? by the sheet?

**C.** I read my sermons, to avoid incoherences.

**Q.** Thou needest not, hadst thou the spirit; it would help thy infirmities.

**C.** Does the spirit help you to your low language, and silly repetitions?

**Q.** If repetitions are silly, why shuttest not thou thy Common Prayer Book, which aboundeth therein? And as to your language, if the spirit were a dealer in style, why doth *Paul* write such bad *Greek*, as the learned say? But I can tell thee, we have many men among us, who preach in as decent language, and as free from tautologies, as any that thou canst read out of thy Note Book. I could mention the different efficacy too, and the manifest disinterestedness of our preachers; but I spare thee.

**C.** Spare me! I fear you not.

**Q.** Why, truly, nor I thee, since thou defiest me. I have found thee no terrible adversary, which may not be the fault of the man. Thy bishop would not do better, tho' his pay is greater.

**C.** It is too true, he could not: Reason is thrown away upon you, and such as you.

**Q.** To deal freely with thee, as I am not the richer, so neither art thou the poorer for any reason thou hast thrown away upon me.

**C.** Where men pretend to the spirit, it is vain to argue with them.

**Q.** Then why dost thou? But especially why stoutest thou the spirit?

**C.** I hope there is a wide difference between the Spirit of God and the spirit of enthusiasm.

**Q.** Doubtless there is; but I would be glad to hear thee explain the difference.

**C.** The same difference as between a good understanding and a wild hot imagination.

**Q.** Thy words sound well, but thy reasoning is naught. Is not the gospel above the best understanding? and was it not to the *Greek* philosophers foolishness? They had as much sense as thou or thy bishop, and knew their own language better; but could not comprehend the incarnation and crucifixion of Christ the Lord, nor original sin and the resurrection. The light of the spirit hath therefore no analogy with the natural understanding; as you yourselves contend, when you would confute or punish people for following their reason, and departing from your systems. I must tell thee too, that the spirit warmeth both the heart and the imagination; for which cause *Festus* reckoned *Paul* mad; and the first christians sought martyrdom. And if—

**C.** Be shorter: we see you can preach.

**Q.** If I do, 'tis truth without tythes, and can but half offend thee.

**C.** Mighty witty! I just mentioned preaching, and presently tythes must be brought in for company.

**Q.** Why, dost thou like them asunder?

**C.** Fiddle faddle, what has all this to do with enthusiasm?

**Q.** Nothing; and wherefore didst thou begin it? I have shewn thee thy weak reasoning about enthusiasm: What sayest thou in answer?

**C.** That the Quakers are enthusiasts.

**Q.** And givest no reason. Is it thus thou convincest gainsayers, and edifiest thy flock?

**C.** My flock won't come to you for edification.

**Q.** It is well for thee that they do not. But to keep thee to the point, if I can; I tell thee, that we are no enthusiasts, and I will give thee a reason: We pretend to no more of the spirit than influences our actions, and our actions are sober and rational. Hast thou found in me the speech and wild behaviour of an enthusiast?

**C.** You have no ill nack at prating.

**Q.** Friend, my prating costeth no man any thing.

**C.** Though 'tis enriched with the spirit.

**Q.** I thank thee, thou givest a reason why it should cost nothing. The spirit is not bought nor sold, nor are the works of the spirit: wherefore he neither receives fees, nor claimeth dues. *Simon Magus*, who traded in conjuration and spells, was profanely for making a commodity of the Holy Ghost, and offered money for him, doubtless with a design to make more. Thou knowest his doom; and yet friend, there are many *Simon Magus's* in the world, yea, worse than *Simon Magus*. There be many who raise great revenues out of the spirit, yea, and have him not.



C. Who goes from the point now?

Q. I do not. I feared thou wouldst think me too much in the point. We were speaking of the spirit.

C. Which you think you have. How do you know it?

Q. There is but one way. I feel him.

C. But how shall I be satisfied of that?

Q. The same way; thou must first feel him too.

C. So say all the enthusiasts in the world.

Q. Friend, are all who have the spirit enthusiasts?

C. No.

Q. How dost thee distinguish?

C. By their works.

Q. Thou sayest well. Now by what work of ours do we appear to be enthusiasts? We are sober in society, sober in our families: we fear God, and have an awful reverence for his name and power, and for this we continually read the Scriptures which testify of him; insomuch that, for this our love to the Bible, some of thy brethren laugh us to scorn, and scoffingly say, that we are *Bible-mad*. We fast and we pray in private, and preach and pray in our religious assemblies, and we have universal charity. We open our purses cheerfully for the support of the public; and we are dutiful subjects, and meddle not in factions; we maintain all our own poor, and contribute not the less to thine; and even the clergy have part of our substance. Seest thou in this true character the marks of enthusiasm?

C. You indeed maintain a fair outside.

Q. Canst thou see farther?

C. I can see your ghostly *Humblings* and *Hawings*.

Q. Is it not as easy for thee to call them *sighs* and *groans* which cannot be uttered; whereof thou must have read, but seemest not to understand?

C. Why, who can understand the use of your silent meetings?

Q. We do, and thou mayest. Friend, our devotion and holy exercises are not taken out of a book, but begin first at the heart; and when the heart dictateth not, we speak not. Our godliness is not performed like a play, by rehearsal.

C. This is a villainous reflection upon the common prayer.

Q. Thou makest it then. I am only defending the religious worship of the people called *Quakers*; and, I have defended it. I do not revile thy church exercise; Why revilest thou me?

C. Who are they that perform their devotion by rehearsal like a play?

Q. We do not: And is it not lawful to say, we do not? Knowest thou any that do?

C. We have a form of prayers, the best that ever was composed, and find great devotion in it.

Q. I rejoice in it: I like all devotion that is paid to God, and warranted by the Scriptures. I find no fault with thine; only it is not meet for me, who find more fervency in my own, and more edification. And what is the end of devotion but edification?

C. Yes, the glory of God.

Q. God is not glorified, where men are not edified. Hence every man must glorify God his own way.

C. What, in an erroneous way?

Q. Those are words. No man errs who pleases God; who is, doubtless, pleased with our best endeavours to please him: Knowest thou any better rule?

C. Yes, the rule of certainty.

Q. This is certainty. Other certainty than this is not found among men, who must all answer for themselves; and therefore must all worship God, as each thinks best.

C. Which would introduce a thorough anarchy in worship.

Q. So there is in faces; and what harm ensueth? God made faces different; canst thou make them uniform?

C. No; but the minds are different from faces. The mind may be altered by reasoning.

Q. Sometimes for the worse, as well as the better; and so may faces be altered by good or bad keeping. But thou mayest depend upon it, minds will always vary as infinitely as faces; and for ought I know, more, as their substance is more delicate and quick, and knoweth no particular figure and dimensions.

C. There is, however, no harm in reasoning with them.

Q. I concur with thee, if reasoning be free from deceit, the next worst thing to violence, which ought never to be employed about the mind, which it can never change.

(To be continued.)

From the (Boston) Universalist Magazine.

#### LIFE OF ORIGIN.

To the Biography of this astonishing genius, some account of the character and condition of the Christian Church in his age, is a necessary introduction, especially for those readers who are not versed in ecclesiastical history.

Christianity, such as it was, had been disseminated, more or less, in almost every province of that vast empire, which extended from the river Euphrates in the east to the isles of Britain in the west, and from the Dneister and the Baltic on the north to Mount Atlâs and the Lybian Desert in the south. It was, however, in that region which lay between the Euphrates and the Archipelago, that the most considerable bodies of christians were gathered. Here were the remains of the *seven churches of Asia*, the church of Jerusalem and those of Judea; and besides others of less note, the great and flourishing church at Antioch. In Egypt, but few of the natives had forsaken the pagan religion; and the progress of christianity, in that country, was almost wholly confined to the city of Alexandria.—Here, however, was a church numerous and respectable; and as this great city was famous as the seat of learning and of that sort of philosophy then in vogue, the christians here became distinguished for their attainments in that visionary and absurd science. In Carthage and its adjacent territory, now the kingdom of Tunis,



there were several small churches established, and bishops settled. In Italy, the christians had become considerably numerous; and the city of Rome itself is supposed to have contained about fifty thousand of them, amidst a population of, perhaps, a million\* inhabitants. To the west of the Alps, in what is now France, there were only some scattered churches, hardly supported by the zeal of a few christians, in the cities of Lyons, Arles, Narbonne, Thoulouse, Limoges, Clermont, Tours and Paris. From France, the light of the gospel was still more faintly reflected on the remote Roman provinces of Spain and Britain. As to the barbarous tribes of Caledonia, and the savage borderers on the north of the Rhine and Danube, they had probably received some imperfect knowledge of christianity, by means of the various opportunities naturally presented to them in the course of war and commerce.

In addition to the foregoing sketch, it may be observed that though the church of this age was composed, in general, of the lower class of people, yet it contained numbers of learning and wealth, and some of family and influence. There were also many christians in the Roman armies, and even in the Court.—Indeed, their religion was, at times, no great obstacle to promotion and preferment; though, at other times, it brought on them the severest persecutions.—After all, the number of christians cannot have exceeded, in proportion, the twentieth part of the Roman Empire; but their habits of union, zeal and courage, which contributed to their actual increase, gave them also the appearance of greater numbers than they really possessed.

When we speak of their *christianity*, however, we must not be understood to mean that simple system of truth which Christ taught, and his apostles inculcated. In the course of a century and a half, it had gradually become somewhat corrupted by the admission of certain Jewish and Pagan notions. But what was worse, the learned had lately begun to add to it the visionary principles and dark subtleties of a philosophy utterly vain, but then in high repute, compounded of the Oriental and Platonic systems. We can scarcely conceive of any thing more unlike the plain doctrine of our Saviour, than the heterogeneous mass of notions, which was thus collected, and denominated *christianity*.—The commentators and the doctors of the church imagined, however, that they could discover traces of all their favourite fancies, in the scriptures; but this would have been impossible, had they not, for this very purpose, adopted the most absurd rules of interpreting the sacred text. They were all agreed in attributing to the whole Bible, a hidden and mysterious meaning, as well as an obvious and literal one; and as if this

was not enough, many of them began to convert the scripture history into *allegories*, wherever, by the grossest ingenuity, they could torture it into the least resemblance of their fictions.

The *manners*, also, of the clergy, had now begun to approach, at once, the two extremes of austerity and licentiousness. From the Oriental and Platonic systems of philosophy, a plan of discipline was introduced, consisting of mortifications, fastings, watchings and monkish seclusion; so that instead of regarding the body as a convenient servant, they were led to consider it as a detestable foe, which it was their duty to hate and torment. But what would be incredible, had it not been so often realized, this austere and morose sort of discipline was too frequently attended with a proportionate degree of immorality and lewdness. Many of the christian doctors of this age adopted the pernicious maxim of the Platonist, that it was *lawful to deceive and to lie, for the purpose of the advancement of the cause of truth and piety*; and some, who affected the abstinence of celibacy, indulged themselves in the possession of concubines from among those who had made professions of perpetual chastity. It ought to be remarked, however, that neither the manners nor the sentiments of the common laity, seem to have been so far removed from the Apostolic standard, as were those of the clergy.

As to the treatment which the christians of this age experienced from the secular power, it was extremely variable, owing to the unsteady and distracted state of the Roman Government. Of sixteen Emperors who ascended the throne during Origen's life, fourteen were slain, most of them by their own soldiers; and in the mean while, alternate anarchy and military despotism presented a scene, of which no truer example could be mentioned than that of modern Algiers. Throughout this turbulent period, the christians were liable to the severest penalties, and to death itself, from certain laws against them which were in force; but these laws were sometimes, and in some places, entirely neglected by the magistrates; while at other times, or in other places, they were either partially or fully executed, just as caprice, policy, prejudice or superstition might dictate. There were two persecutions, however, in this period, which deserve particular mention; the first about the 17th year of Origen's age, in which his father suffered death; and the other, near the close of his life, in which he himself narrowly escaped martyrdom.

ORIGEN was born, A. D. 184 or 185, in the city of Alexandria, in Egypt. His father, Leonidas, caused him, while very young, to be instructed in all the learning of the times; but directed him to apply himself particularly to the study of the scriptures, assigning him, every day, a portion thereof to commit to memory. The son's inclination seconded the father's solicitous care; and Origen, though a mere youth, soon became so expert in interpreting the sacred oracles after the mysterious and allegorical method then in vogue, that he was universally regarded as an extraordinary person. It is reported that Leonidas often stood by him while he slept, and

\* This estimate of the population of Rome is founded rather on conjecture than on certain authority.—Twenty seven years before Christ, the number of citizens in Rome was 463,000; and there was probably about the same number in the second and third centuries after Christ. It is to be remembered, however, that the citizens were not more than one half of the whole mass of the people, including soldiers, servants, slaves, &c. The census taken by Augustus, A. D. 14, is no certain authority; as that seems to have included the citizens of the several Roman provinces, or at least, the foreigners who had been enlisted in the Roman armies.



uncovering his breast, kissed it with reverence, as honored with the indwelling of the Divine Spirit.

When he was a little more advanced in years, he studied divinity under the celebrated christian father, Clemens Alexandrinus, in the catechetical school of Alexandria. His studies in this distinguished seminary were, however, soon interrupted by the persecution which began, A. D. 202. This was in the 17th year of Origen's age. His master, Clemens Alexandrinus, was obliged to flee from the city; and his father, Leonidas, was seized and imprisoned for his faith. Origen would have voluntarily delivered himself up to the persecutors, in hopes of attaining the honor of martyrdom, had he not been prevented by his mother, who hid his clothes, and thus confined him to the house. Fearing that his father's constancy would be overcome by regard for his family's safety, he wrote him a letter urging him to stand steadfast, and to be careful not to swerve from his profession on their account. Leonidas, animated by his son's exhortation, remained inflexible to the last, and courageously suffered martyrdom.

His goods being confiscated, his family was reduced to extreme poverty; but a rich lady of Alexandria, either from compassion or respect, took Origen into her own house, and afforded him every necessary assistance. There lived with her, at the same time, Paul of Antioch, a famous heretic, whom she had adopted as her son. This man held conferences at her house, which were attended by a great number, not only of heretics, but also of catholics. Origen, however, though obliged by his situation to converse with him at times, would hold no communion, nor join in prayer with him; and he took every method to express his abhorrence of heresy.

(To be continued.)

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 16.)

The grand relation which Calvinism supposes to exist between God and man, is the relation through the medium of a Mediator, Christ Jesus; which is manifested in the atonement he made for sin, and man's redemption from it, including the prominent idea of salvation from the *just* punishment due man for offending. Calvinists are unequivocal in their declaration of this part of their Creed. In reference to Christ's mediation and office-work, they say, that God does none of this for the *non-elect*. They are left a prey to the endless perdition which would await *all*, but for God's love to a *part*. Therefore, our conclusion must be supported, that the *relation* in which God stands to man, is the *foundation* of man's affections.

Calvinists must be aware that there is incongruity in their opinions, when brought to the test of reason and Scripture. For instance, the supposition that God would be *just*, were he to damn *all* men,

cannot be reconciled with the fact that God saves a part, and is *just* in saving them. It is impossible that the quality of the act can exist in opposition, and be the same. That a man can be damned endlessly, or saved endlessly, his merits or demerits altogether out of the question, and God be considered as governed and actuated by the *same* principle in either case, whether you call the principle *justice* or by any other name which can be imagined. Common sense teaches, that if it is *just* to damn a man, it would be unjust to save him. Common sense also teaches, that the justice or injustice of the act, must be determined by a reference to existing relations. Surely this is a candid conclusion, unless you plunge at once into the gulf of scepticism, and deny the existence of any thing or principle, whose qualities and properties are defined without regard to the influence of the operation of contingencies.

If there is such a principle as *justice*, it is an independent principle; because it must be considered in relation to its Author, God. Justice, as a principle of right and propriety, can never derive its quality from a source different from its origin. Therefore, *justice*, considered as an immutable principle, must proceed from the mind of an immutable Being. If justice be considered abstractly, as the reverse of injustice, or rather if the attempt be made thus to consider it, we shall feel at once, that *relations* are indispensable to assist the mind in qualifying, and to designate between proper and improper objects. Therefore, whatever act shall be performed by God or man, the act must be considered as just, or unjust. It is impossible for the mind of a man to consider or regard an act as just or unjust, unless he be first instructed into the qualities of the principles themselves; and this can never be done without a knowledge of the relations which exist, and which give a true colour to all the circumstances of the case and parties. The reader will now readily apprehend us, if we illustrate the subject by a simile.

A man turns from his door in inclement weather, at a late hour, a *stranger* whom he never saw before. This act is just or unjust. Its quality can never be properly estimated, only by an understanding of the *relation* existing between the parties. It cannot but be supposed that if the man is in duty bound to afford a *stranger* a hospitable entertainment, and that the refusal to do so, is an act of injustice, that the injustice would be much greater if, instead of a stranger, the party should be a *child*, dependent on the inexorable parent for food, shelter and protection. The relation existing between the parties, weighs the merit of the action. The *father*, knows all the wants of the child, and the barbarity of the rejection is heightened by this knowledge. But, the stranger, he was ignorant of in a great measure, and the supposition that he had other means than those solicited, would extenuate or diminish the wrong. Now who would pretend that justice or injustice was done to the party mentioned, if the quality of the act could be defined by proof, that no benefit nor injury could be sustained in either case? Surely, no one. Justice, therefore, cannot be justice, if no good results from the principle when applied. Neither can injustice,



be injustice, if no evil results from it. In other words, that which men consider to be justice or injustice, are not what they are supposed to be, unless their fruits test them by the genuine marks which invariably show the connexion between cause and effect. "The tree is known by its fruit." Changing the name, will not alter the quality of the act, or the fruit. Call salvation destruction, and destruction salvation, the cause which produces either must remain the same. It is the *quality* of the condition of the party, not the *name* of that quality, which is interesting above all besides. Make a man miserable, and tell him to rejoice, for *justice* is the cause of his sufferings; and will perpetuate them for ever. Therefore, rejoice, that *justice* reigns for ever. On the other hand, confer happiness, and call upon the recipient to mourn, on account of the *injustice* of the cause of his joy, and enforce your request with the assurance that the *injustice* will be perpetual, and the felicity of the party know no end. Under such circumstances, how impotent would be the power of words! They could never soothe the miserable, nor abate the rapture of the happy.

We do not offer the above as evidence to disprove Calvinism; but as a necessary appeal to the reason of the reader; believing that all men are more or less qualified to judge correctly in proportion as they are free from the trammels of prejudice and bigotry. But, let the sentiment or principle come through whatever medium it may, the truth or falsehood of it depends upon its origin, not upon its communication. Truth is one; whether taught by the Christian or the Pagan. The same with falsehood. A lie is as much a lie in the mouth of an angel, as in the mouth of a devil. And truth is as much truth, if the devil utters it, as it is when proclaimed by Gabriel.

It is possible that some of our readers may call this *simple*, and say, that most, if not all, of our propositions are plain, and evident to all, without the trouble of enforcing them. We hope this will be the case. Simplicity is what we aim at. It is because mankind have strayed in the labyrinth of error, that they reject with disdain whatever comes in the simple garb of truth. Mysticism and deception have been practised, and the good sense and reason of mankind thrown aside as useless. We would impress upon the mind of the reader, that all truth necessary for man to know, in this mode of being, is actually communicated. That a communication is a revelation to man, and is contained in the Scriptures, not in "Calvin's Institutes," nor "Hopkins's System of Doctrines." That the Scriptures are the only sure guide, as a written testimony, whereby we can arrive at certainty, relative to the being, character, perfections, and purposes of God, and the origin and destination of man. That all truth relates to these propositions, and can be acquired only by understanding the relations which exist, the causes which produce events, and the events themselves, in reference to the purpose of the great Being who presided at the beginning of all created intelligences.

(To be continued.)

From the (Boston) Universalist Magazine.

As some notice was given in the Magazine, some time since, of the opposition which was made to the preaching of Mr. COLE, a Universalist, in the city of New-Orleans, the following, from the "IRIS, OR ORLEANS EVENING POST," of last December, may not be uninteresting to those who feel an interest in liberal christianity.

"We give place to the communication of a 'Universalist,' because we think his queries are perfectly correct. We shall take occasion to review the conduct of the mayor on this procedure so soon as we can be made acquainted with the facts. We will observe for the present, that if any chief magistrate of a sister city should interpose to prevent a religious exercise, in the manner which, as is stated to us, Mr. Roffignac did yesterday, he would be the subject of popular indignation, and an object for "*scorn to point its unmoving finger at.*"

[COMMUNICATED.]

'To his honor J. Roffignac, Mayor of the City of New-Orleans.

SIR,—Having understood that you prevented Mr. Cole from delivering a Sermon on the subject of Universal Salvation, on yesterday morning at a private dwelling, I wish to propound to you a few queries which you may answer at your leisure, if you think proper to make use of so much condescension, by replying to the demands of one of your fellow citizens, and A UNIVERSALIST.

'1. By what law of the state, or what ordinance of the city council is it prohibited the preaching of the Gospel by any minister of any sect or denomination of Christians?

'2. Does not the Constitution of the United States and of the state of Louisiana, guarantee to every citizen the right of conscience, or in other words the free expression of his religious opinion?

'3. Suppose there live in this city some two or three hundred whites, whose religion is of the sect of Universalists, have they not a right to hear their doctrine explained by one of their ministers?

'4. Is there more danger to be apprehended in preaching the Universal Salvation to assembled whites, than that of Methodism to a concourse of uneducated negroes, which has been the case here, and for ought I know, may yet prevail?

'5. Might you not, sir, with the same resemblance of authority which you exercised towards Mr. Cole in depriving him of the use of a private house, and threatening the proprietor with fine and imprisonment if he loaned it to him, eject by means of an armed force, Parson Hull, from his pulpit in Christ Church?

'6 Which, sir, is the most rational and intellectual enjoyment for our citizens, the hearing a discourse on the doctrine of Universal Salvation, or the witnessing a bison of the woods torn to pieces by bull dogs, on the anniversary of the birth of our Saviour?"

REMARKS.

By the first question, which the Universalist states to the Mayor, it seems that his honor was not compelled, in the discharge of the duties of his office, to deprive his fellow citizens of the privilege of wor-



shipping God, according to the dictates of their own consciences, but that this act was voluntary and gratuitous, prompted by his devotion to a partial doctrine and his settled hatred of the impartial doctrine of Universal Salvation, though it was in direct violation of the Constitution of the United States, and the state of Louisiana, according to question second.—According to the sixth and last question, this *pious* magistrate witnessed the *barbarous* exhibition “of a bison of the woods torn to pieces by bull dogs;” and it is stated in this city, by a gentleman from New-Orleans, that this *inhuman cruelty* was exhibited on the very day that the Mayor prevented the public worship of God, as stated above. It is therefore inferable, that the religious feelings which warmed his heart and stimulated him to threaten the owner of the house, where the preaching was to have been, with imprisonment, if he allowed Mr. Cole to preach in his house, were in perfect accordance with the cruel and shameful *entertainment* at which his honor was a spectator.

That there is a most striking likeness of the unmerciful doctrine of endless torment in that shocking scene of cruelty is very evident. Let us compare. The bison, which is as defenceless as a cow, represents those miserable creatures, who are to be tormented by merciless infernals everlastingly. The ferocious bull dogs, with their long and iron-like teeth, with which they tore and lacerated, mangled and tormented, the poor bellowing, dying animal, represent those furies, whose hellish pleasure consists in tormenting wretched souls in the infernal regions; and the magistrate, who directed the scene of horror, was not unlike the Moloch, who is supposed to have planned and directed the endless tortures to be exhibited in the eternal world, and to conclude the comparison, we may suggest, that the multitude of spectators, who were hard-hearted enough to take pleasure in beholding the horrid scene, and in hearing the dismal noise of the poor tortured bison, must have possessed a disposition, in degree, like the disposition of those religionists, who calculate on the future enjoyments which they are to realize in beholding their fellow beings in misery and in hearing their cries for ever.

Had Mr. Cole been permitted to preach, it is probable, that while the Mayor and a class of citizens were *entertained* with the scene of cruelty, which was certainly a disgrace to civilized society, another class of citizens would have been listening to the mild voice of redeeming mercy, proclaimed through a mediator to a sinful world, for its reconciliation to God. What a contrast! But the preacher must be silent and still, while the bull dogs are loosed from their slips to give the horrid *entertainment*!

O thou undefiled religion of Jesus, may thy soft, attracting influence mollify and draw the hard and rebellious hearts of men to thy peaceful altars, and give them a relish for scenes of grace, and the triumphs of mercy.

“I will not contend for ever, neither will I be always wrath; for the spirit should fail before me, and the souls I have made.” Isa. lvii. 16.

*From the Gospel Visitant.*

## THE SECOND DEATH.

The Second Death, spoken of in several passages in Revelation, has been generally understood to signify a state of never-ending misery in the coming world; where far the greatest part of mankind will experience the pain of positive torment with every possible aggravation, as long as God exists, as a just reward for the sins they have committed in this life. This sentiment is supposed to be held forth and vindicated by the general tenour of scripture where it treats on the subject of punishment for sin, or of rewarding mankind according to their works.

For some considerable time past this sentiment has been doubted, by many in this country, as it has by some perhaps in the most of christian countries ever since the days of the apostles. However, even among those who have been fully satisfied, from the general tenour of scripture, that the opinion of the endless misery of God's rational offspring is not a truth which the wisdom of God saw fit to incorporate in the body of divine revelation, there are many who are still so much under the influence of traditional sentiments and notions, that when they read of the second death they hardly know in what light to view it. This difficulty is nothing more than what might rationally be expected, for it is undoubtedly true that sentiments and opinions which are erroneous, having been imbibed in youth while the mind is tender and susceptible of quick and deep impressions, frequently never ceases to act in some degree on the mind while the person lives, notwithstanding perhaps he may see cause to change the general sentiments of his mind in respect to religion.

It is a fact noticed in the scriptures, that those Jews who were converted to Christianity were superstitiously fond of the ceremonies of the law of Moses, while those who were converted from the heathen idolatry, frequently retained some superstitious reverence for an idol.

Such powerful influences are by no means so easily shook off as many may imagine, and while they think they are well purged from the leaven of the Pharisees, some tinctures may still continue to agitate the affections and to blind the mind. Under such disguised and improper influence, no reasonable doubt ought to be entertained, that in the reformation from Popery, the Protestants retained some doctrines of the Catholic church which are as characteristic of the beast as any in their whole creed; and while the reformers paid great attention to apply the power of cleansing to the outside, too much uncleanness which lay within was passed by unnoticed.

Of all those doctrines which constitute the dark mystery of iniquity, and stand in opposition to the doctrine of the gospel of life, none can with equal right, challenge so high a rank as that of the never-ending, unmerciful punishment above-mentioned. Should we consider this doctrine in relation to the Father of our spirits, it must shock the mind with very sensible surprise, to see those cruelties which marked the characters of heathen gods, sublimated to infinity in the merciful Jehovah whose



tender mercies are over all his works. Nor does the consideration of this sentiment in relation to its effects on the human heart, any more endear it to the embrace of those affections, which having been turned into the current of gospel grace, extend a christian charity to all mankind.

Being confident that the foregoing remarks, on the doctrine of endless punishment, are uncontrovertible in the nature of things, it is conceived to be perfectly safe to begin our examination of the Second Death with an expectation of finding it to stand on different ground from the commonly received opinion.

If the result of the present disquisition prove a disappointment to those who are in the habit of believing in the common opinion, this disappointment must be a very happy one, for if this result differ from the common opinion, it must of necessity issue in something better, as it is impossible that it should in any thing worse.

As we take the scriptures for our guide, wherever this guide leads we ought to be willing to go, and by no means compel our pilots on to rocks and quicksands for the sake of gratifying notions erroneously formed.

The Death of which an illustration is to be attempted, being called the "second death" renders it necessary that we inquire, to *what* death is it *second*?

Therefore labors on this general subject may be properly directed to ascertain,

1st. That death to which the second death may be properly considered second. And,

2d. The Second Death, and its similarity to the First.

The general opinion represents those deaths as different in their nature and circumstances as is possible to conceive. The first death is supposed to be the death of the body, and the second a state of never-ending misery.

The death of the body consists in a total extinction of life with all its appendages. In this situation there is no sense of desire, no sense of pain, or pleasure; no hopes, of course no disappointment; no love, nor fear; in short no happiness nor misery. Second to this, it is believed that a state of positive sufferings in the eternal world is properly placed, but we think erroneously. One moment of rational reflection would suggest the greater propriety of calling the above-mentioned state of punishment, the second life; because in such a supposed state there are many appendages which bear a likeness to the life of man in this world, while there is not one which bears the least resemblance of the death of the body. The death which it seems proper to state as the first death, is the apostacy of the Jewish church, which apostacy we shall find to be called or represented as a death. See John viii. 21, "Then said Jesus again unto them, I go my way, and ye shall seek me and shall die in your sins: whither I go ye cannot come." 24, "I said, therefore, unto you, ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." The common opinion that Christ spake in the above quotations, of the death of the body, is corrected by the 51st verse of the same chapter, "Verily, verily, I say unto you,

if a man keep my sayings, he shall never see death." Jesus could not mean here that a man could avoid seeing the death of the body by keeping his sayings, but that a man might avoid seeing that death which those would die who did not believe in him.

Keep in mind that this death in sin is a consequence which the Saviour connects with unbelief, in the following: "For if ye believe not that I am he ye shall die in your sins." A few scriptures relating to the unbelief of the Jews, and the state of death and condemnation into which their unbelief brought them, will here be considered. John xii. 37—41, "But though he had done so many miracles before them, yet they believed not in him; that the saying of Esaias the prophet might be fulfilled, which he spake,—Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory and spake of him." Matt. xiii. 13, 14, 15, "Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear and not understand; and seeing, ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Rom. xi. 7—10, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see and ears that they should not hear) unto this day. And David saith, let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened that they may not see, and bow down their back alway." Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

This passage in Daniel very fitly corresponds with the words of Paul before quoted. "The election hath obtained it and the rest were blinded," the dust of the earth in which the Jewish Church was asleep was the carnal ordinances of the law, and the added traditions by which they made the law void. John v. 28, 29, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Matt. xxv. 46, "And these shall go away into everlasting punishment; but the righteous into life eternal." For an illustration of the passage quoted from Daniel, that quoted from John v. and this in Matthew, the reader is referred to No. 2d. p. 85.\*

\*Of the Gospel Visitant, vol. 1.



Those scriptures which I have quoted in this case are generally understood to refer to the same state of endless punishment which is supposed to be denominated the Second Death in Revelation.

But it is worthy of notice that the state of condemnation, into which unbelief brought the Jews, is never called, in the scripture, the **SECOND DEATH**, though it is represented as a death. The plain reason is, it being a death of unbelief and apostacy under the first dispensation, or Covenant, it is the first, and not the second death.

That the state of condemnation into which the Jewish Church fell, is not a state of endless punishment, is evident from many scriptures, particularly Rom. xi. where the apostle continues his discourse from the above quotation, "I say then, have they stumbled that they should fall? God forbid; but rather though their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Verse 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" And more to this effect may be seen in the same chapter.

(To be continued.)

### ETERNITY.

Two members of a Calvinistic Church in this city, were recently walking on Rockaway Beach, and expressing their admiration of the immensity of the works of the great Creator. One of them remarked on the frequency of Clergymen threatening sinners with *endless* misery, and the extravagance of their descriptions of the duration of future punishment. He said, we are told, that if this Globe should be all removed, by taking a drop of water, or a grain of sand, once in a million of years, that even then, eternity would be only begun! But, continued he, it appears to me, that if they were to visit Rockaway Beach, they would *feel* pretty sensibly, the impropriety of their mode of reasoning, and would find sand enough to accommodate them in making future calculations.

*Note*—Rockaway Beach is composed of fine grey sand, and for miles, as far as the eye can reach, exhibits one continued pile of atoms, so small, that we think a wine glass full of them would be more than enough to dispose of in making an eternity, for the tormenting of all the devils that ever existed. We recommend to the orthodox clergy, to visit this famed Beach, and to count a bushel of the sand, it will assist them mightily in their calculation of endless damnation.

### ORIGINAL ANECDOTE.

A certain Methodist preacher, declaiming before an audience one evening, where he knew there were a number of Universalists present, was very positive in asserting that "Universalism led to all manner of iniquity." He stated that for above *fifteen* years he had been a zealous Universalist, &c. As is usual with that class of people, after he had concluded his harangue, he gave liberty for others to speak; when a venerable, well instructed Universalist arose, and addressing the speaker, inquired, if he spoke from

*experience* when he said Universalism led to *all manner of iniquity*?—Did it lead you to commit all manner of crimes? If it did, how came you in the pulpit and not in the State's prison? 'Why, said the preacher, something disconcerted, it is true I was no worse than the generality of men, but the reason of it was, that while I contended for the truth of that system, I did not *really* believe it. I knew then as well as I now do, that it was all a lie. And yet, says the old man, you stated that for fifteen years you had been a Universalist. Out of thine own mouth will I condemn thee. You have proved that you are a liar *now*, and that you was a hypocrite *then*. And since you are guilty of such iniquity, and *never* believed in Universalism, it is plain that as far as doctrine had any effect to lead you to licentiousness, Methodism, which you then believed, and now preach, and not Universalism, made you a hypocrite and liar. I advise you, sir, not to preach again, until you have embraced some other system which shall correct such iniquity as your doctrine has led you into.

Chris. Intel.

### FOR THE GOSPEL HERALD.

Bro. Fitz. The other day a friend of mine favoured me with the perusal of a volume of very instructing pieces, from which I selected the following for the Gospel Herald; presuming you would have no objection to give it an insertion.

Respectfully yours, E. P. A.

### RESTORATION OF ISRAEL.

But who shall see the glorious day,

When thron'd on Zion's brow,

The Lord shall rend that veil away

Which hides the nations now! Isa. xxv. 7.

When earth no more beneath the fear

Of his rebuke shall lie; Isa. xxv. 8.

When pain shall cease, and every tear

Be wip'd from every eye! Rev. xxi. 4.

Then Judah! thou no more shalt moura

Beneath the Heathen's chain;

The days of splendour shall return

And all be new again. Rev. xxi. 5.

The fount of life shall then be quaff'd

In peace by all who come;

And every wind that blows shall waft

Some long-lost Exile home!

### NEW CHURCH.

The New Church on the corner of Prince and Orange streets, erected by the "Second Society of United Christian Friends," will be opened for the worship of the "God of the whole earth," on the fourth Sabbath of the present month, (a week from to-morrow,) when it is expected our Br. Mitchell will officiate. Hours of service, half-past ten in the morning; three o'clock in the afternoon; and eight o'clock in the evening.

\* \* \* Our Br. Stephen Miles, from Augusta, Oneida county, is now on a visit to our city and neighbouring towns. We have the satisfaction of stating that his health has thus far been improved by his visit, and that he will prolong it a few weeks.

☞ On Tuesday next, 22d. inst. will be published, and for sale, at this office, a pamphlet, entitled—"Scriptural Exposition of the Parable of the Rich Man and Lazarus: Luke xvi. By a friend to Truth." Price, one shilling.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.

Payable in Advance.



# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JULY 3, 1824.

NO. 4.

*From the London Times, April 6, 1824.*

## MURDER; EXTRAORDINARY FANATICISM.

LANCASTER, APRIL 1.

Emma George, a young woman, nineteen years of age, was indicted for the murder of her brother, Benjamin George, a child under seven years of age, by strangling him with a silk handkerchief.

Mr. Tancred, in feeling and impressive language, detailed the circumstances of the unfortunate case. The unhappy young woman, he said, was called upon to answer, at the peril of her own life, for having taken away the life of her brother, a child under the tender age of seven years, and the facts were as plain and simple in their nature as the conduct of the prisoner was (as there was no doubt but that the deceased lost his life by an act of the prisoner) whether she was at the time a responsible agent, capable of discriminating between right and wrong. If the jury should be of opinion that her judgment was so defective as not to be able to make that distinction, then the retributive claims of the public for the act she had committed were to be laid aside and forgotten; if, on the contrary, they should conceive, that though at the time she committed the fatal act, she was under the influence of a melancholy delusion, but which delusion was not sufficiently strong to deprive her of reason, they would not, from feelings of compassion, withhold that protection to themselves and society which was entrusted to their care to preserve.

Francis Hodge, sworn.—I live at the western part of Redruth, near poor house, in the same house that the prisoner lived in, which is divided into four tenements. On the 4th of March, a little after seven o'clock in the evening, the prisoner came into my part of the premises from her dwelling. There were with me at the time my wife and two children. She spoke to my wife first. She said "how do you do?"—My wife said "not so well as I could wish." In the course of a minute or two the prisoner Amy said, "I wish I could go to heaven." Then I spoke. I said, "Amy, you must make a good preparation to try to get there; better than you have lately." Amy then sat down, and I seeing her face look so comical—I mean cast down, in a kind of trouble—said, 'what's the matter, Amy?' She replied, 'Oh! what shall I do, what shall I do?' While she was pronouncing these words, she wrung her hands as if her mind was in agony. Her feelings becoming more strongly affected, she said, 'Oh, what have I done?' I said, 'What have you done?' and asked her if she had fallen out with any one. She said 'No.' She then clasped her hands firmly and said,

'Oh! my dear Frank Hodge, I have hanged my little brother Benny.' I said, 'You have hanged your brother?' and she replied, 'Oh! yes.' I asked where she had put him, and she said, 'He's put behind the door hanging on a crook.' I went up to her house, across the passage, and there saw a young man named Gribble, who said to me, 'Frank, look in, he's hanging to the crook.' I ran immediately and took hold of his feet. I called to Gribble's father, who lived in the same house, and when he came, I took the boy round the body and cut the black silk handkerchief by which he was suspended, and he fell down. The child was quite dead.—He was about seven years old. I returned to the room, and said to Amy, "What have you done?" She answered, "I have hanged my little brother, and I am willing to die for it." I did not ask her why she had done it, nor did she give a reason.

Samuel Gribble—I went to see my father, who lived in Mr. George's house, on the evening of the 4th of March. I might have been with my father a quarter of an hour, when I came down stairs in the passage, and as I was leaving the house, I heard Frank Hodge's wife scream out that Amy George had hanged her brother. I took the candle from her hand, and went into Amy's room, and there saw the child hanging to a crook in the beam. Frank Hodge followed me into the room, and my father soon came after him. Those two cut the child down; I went into the room where the prisoner was, and asked her what she had done; she said, "She had hanged her brother for to send him to Heaven, and that she would cut her own throat for to go to heaven along with him." These were the very words she used; she appeared to be in a deranged state. I judge so both from her words and appearance; upon using that expression, she endeavored to rise from her chair to get a knife, as she was determined she said, to cut her throat. I with great difficulty kept her back. She repeated that she would cut her throat, to go to heaven with her brother. Some women came into the room, and then I left her to their care. I returned to the room where the child was, and found him lying on the bed.

Cross-examined by Mr. Holcomb.—I have two sisters, one of them, Mary, was a companion of Amy's, and they attended the meeting-house together. I attend a Methodist meeting; I go preaching sometimes. There is a meeting called the Revivals. There was one of that description at Redruth, six or seven weeks before the boy was hanged. I attended it once, and then I saw several people on their knees, crying to the Lord for mercy, as loud as their voices would let them.



John Cocking, a constable of Redruth, examined. I sat up with the prisoner at the bar on the night of the 4th of March. About two o'clock in the morning she arose from her bed, and sat down by the fireside, and we then entered into a conversation, which I began, by saying, "Amy, you appear to be a little more composed than you were just now." I asked her if she recollected what she had done. She said she could, and would tell me the whole circumstance, from the beginning to the end. She then told me her mind had been impressed for some time, that she ought to commit a murder—and that on the Monday and Tuesday before she committed the act, her intention was to have murdered her mother, but she endeavored to banish that idea from her mind, and prayed to the Lord to take the temptation from her. Her mind, she continued, was then a little easier, till the Thursday morning, and then while she was at work at the mine, the idea came upon her again with the greater force than before. In the middle of the day, she went to get her dinner at the boiling-house, where the girls generally dine.—After she got to the boiling-house, she recollected that she had seen a little boy, a stranger, standing by the engine-house, near the shaft or mouth of a pit, and she then regretted that she had not sunk that little boy into the shaft, for then she should have done that which had long been on her mind to do. Returning home in the evening, a little before she came to a Methodist meeting, which stood in a back lane, she saw two children before her, at play, near another shaft along side the road, and she then said to herself, "I'll throw one of the little children into the shaft." The children in running after each other, came towards her, but she could not get an opportunity of throwing one of them into the mine, as she had designed. Coming nearer to her home, she saw some more children, on which she said to herself, "I'll seize one of these little children, and carry it out, and throw it into a shaft at the back of the houses." She waited some time for an opportunity to take one of them up unperceived; but there were so many persons passing and repassing, that she could not get one of them away.—After waiting for some time about the place, she went to her own house, and found her mother was going to meeting. On going in, her mother said "Your supper is ready for you, Amy; you can take it, for I am going to meeting, and little Benny will remain at home with you." The prisoner then expressed herself in this way—"I felt very glad I had the opportunity of doing the thing I had wished for—that I was going to be left alone with my little brother, and that my mother was going to be out of the way, so that I could be able to do the deed. She took her supper at the end of the table, and her little brother was sitting at this time before the fire. She gave the child part of her supper, and said to him, "Should you like to go to heaven, dear?" The little boy made answer and said, "Yes, when I die." She then rose from the place where she was sitting, and went to a line that was hanging across the room, and took from it a black silk handkerchief, and coming towards the child put it round his neck, tying it, as

she thought, in a running knot. She said to her brother, "Is it too tight, dear?" The child looked up in her face and smiled, and said "No." She left the handkerchief round his neck, and said, "Go for a drop of water for me, dear;" intending while the child was gone to a pail in the room, and while his back was towards her, to take him up and hang him to a crook behind the door. The boy was rather quicker than she expected, and she meeting him took the water from him, and drank a little of it, and put the cup on the table. She then took her brother up with one arm, and with the other hand she put the handkerchief over the crook, looking him full in the face, and left the room. At this period the prisoner was overpowered by her feelings, and could say no more.—About an hour after there was a second conversation, which I also commenced by putting a question to this effect—"If you could undo what you have done, do you think you should do it again?"—She replied, wringing her hands, "Oh no, no,—the dear little fellow!" I know there are the several shafts which the prisoner spoke of. I am not a member of the Methodist society, but I have attended a revival meeting at Redruth, which commenced about three months since. A revival is termed an "out-pouring of the spirit," and causes the congregation to cry aloud to the Lord for mercy. The revival continued at Redruth for a month or six weeks. The revivals are held in the stated places of worship of particular congregations, and sometimes continue open for three nights and days in succession. I have been at a revival; those who are "convinced of sin," as it is called, fall on their knees, and with uplifted hands, and their bodies working to and fro, call as loud as they are able to the Lord for help. Their ejaculations are such as—"O! Christ, pardon me my sins—Oh! Lord, give me grace!" and a variety of other expressions, adopted as the zeal of the moment may suggest. Their conduct, was wild and extravagant, and altogether out of the mild and decent course of addressing the Almighty, usually observed in places of worship.

By the Court.—It was precisely that kind of strong excitation that was likely to operate on weak minds.

Examination continued.—It is generally called screeching for mercy. There was usually a preacher at the meetings, but not always. The revival is open by night as well as day. There is no appointment when the revival is to be held; a congregation may be met, and at prayers, when perhaps some member will fall on his knees and call aloud to Heaven for mercy; when this happens the other members are generally moved by the same spirit, and the revival commences. This is called the "out-pouring of the spirit," and continues till the preacher pronounces a benediction, and tells his flock, "the moment of conversion" is come, and that they may expect "a ray of hope, of comfort and of joy." The moment of the coming of the "ray of hope" is uncertain, and the congregation continue their extravagant devotions till they are "convinced" or "converted." It is about ten years since there was a revival at Redruth before the late



one.—The prisoner, in speaking of the child, generally called him dear little Benny.

The prisoner did not wish to say any thing in her defence.

Mrs. George, the mother of the girl, said, "My daughter attended a Methodist meeting at Redruth, for about seven weeks before the death of my boy; she also attended the revival; I have fetched her home from the revival. I went for her one night, about half-past 10 o'clock, she having been there from 2 o'clock in the day. On going to the chapel, I found it extremely crowded. My daughter caught a sight of me, and immediately she lifted up both arms, as if she was going to fly to the top of the room, and called on her dear mother and father to pray to the Lord to help them, for that they could not see the danger they were in. I got her out of the meeting as soon as I could, but she had lost her cloak, bonnet, handkerchief, and pattens, and was extremely disordered in her dress.—She had been moving about from one part of the meeting to the other, and, in her unbounded zeal, had dropped her clothes, and they were trodden under foot. My daughter's conduct after attending the revival was quite different to what it had usually been. This was about seven weeks before the dreadful act was done. On another occasion, she came home praying in a horrible manner, for the conversion of her father and mother."

The Court.—Explain what you mean by praying in a horrible manner? I mean violently and outrageously agitated. From the commencement of the revival, she never missed but one meeting. She also attended prayer meetings and class meetings. Before the death of my son, I apprehended my daughter would do me some violence. On the Monday preceding, she came home and sat by the fire in a melancholy way, and said, "Mother, I am going out of my mind." I spoke a few words to pacify her, and she went to bed. The next night she said she was better, but she appeared very low. On Wednesday night, on coming home, she said to me, "I am tempted to murder my mother!" I said I was surprised she should think of murdering me; and she said, "I do." After she had said this, she went to the revival, and returned between nine and ten. From what she said, I took the knives and hid them, to prevent her doing mischief to herself, me, or the family.

The Court.—These symptoms you observed on Monday, Tuesday, and Wednesday, and on the Thursday the child was killed.

Mr. Osborn examined.—I saw the prisoner a week or ten days before the unfortunate affair happened, when she said she had been unwell, and that her illness was in her head; it appeared to her, she said, as if the top of her head was heaving off; she also said that her brains felt as if they had been turned.—She appeared to be in a very wild state, and her eyes were rolling in her head in a very vicious manner. I told her she should not give way to these thoughts, and read some words to her in the Bible, from Genesis, which appeared to make her more comfortable.

At the close of the evidence, the unhappy young woman, who had throughout the trial been too ill to pay much attention to what had been passing, fainted, and was carried into the air in strong convulsions. In the street her distressing screams were heard for nearly a quarter of an hour, before she could again be brought into court.

Mr. Justice Burrough said, there was no question but that the young woman at the bar was the cause of her brother's death, but it would be for the jury maturely to consider whether, when she committed that act, she was in a state of mind capable of distinguishing right from wrong, and if they should be of opinion that she did it in a moment, when the imbecility of her mind was so great that she could not make that distinction, then the offence did not amount to wilful murder. It would not, however, be sufficient to acquit her of that crime, by supposing that she acted under a momentary religious phrensy that did not totally occasion such a defect in her mind as to deprive her of all reason.—Upon looking at the facts given in evidence, it was almost impossible to conceive that the prisoner could be otherwise than insane when she determined on the murder of her own brother as the means of getting to heaven. The Almighty had expressly declared, that murder and suicide were two of the highest crimes that called for his vengeance; but such was the delusion this young woman had labored under, that she first murdered her brother, and then contemplated self-destruction, conceiving that by committing these high offences, she should be securing her way to heaven. It appeared that this young female had been in the habit of attending religious meetings as they were called, where the wildest and most extravagant excitements were used that could possibly operate on the minds of the weak, and lead them from a just sense of the importance and duties of religion. His lordship knew nothing of the particular sect of persons that had been spoken of to-day, and God forbid, that he should be conceived as wishing to restrain any person from following those religious customs which were most conformable to the conscience; but he did conceive that the general benefit of society should be attended to; therefore he could not but consider, that the doctrines and mode of worship which inculcated the pernicious principles this young woman had acted upon, were injurious to society, and ought to be suppressed. He therefore warned the pastors of those congregations against continuing in these practices, as being derogatory to true religion, and dangerous to the safety of the community. His lordship thought there were many circumstances in the case, which decidedly showed the girl to have been of an irregular mind when she did the act. Her mind, from mistaken impressions, produced by religious excitements, had conceived that she must commit a murder before she could get to heaven; and at one time she had marked out her own mother as the object who was to be devoted to her phrensy; at another time, children she had never seen before were to fall her victims; and lastly, her brother unhappily being in her power, she murdered him in the same absence



of malice as she would have done any other individual. If the Jury were of opinion that the child lost his life while she was in a state of insanity, they would return a verdict of not guilty on that ground, and his majesty's government would then protect her, till she was found to be sufficiently restored to her reason to be returned to her friends.

The Jury returned a verdict of, *Not Guilty*, believing her to be insane at the time.

The Court ordered her to be detained in custody, but assured her friends she should not be kept long from them.

*From the Gospel Visitant.*  
**THE SECOND DEATH.**

(Continued from p. 24.)

2d. The death which the scriptures represent as second to the death which has been here illustrated, is the apostacy of the Christian Church, and the state of condemnation connected with it. To this subject our minds may be directed by the following scriptures.

Heb. x. 26—29, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?" Rom. xi. 20, 21, 22, "Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." The evident meaning of the apostle here, is, on the Jews who **FELL**, God's severity fell; and if you, Gentile believers, do not continue by faith in God's goodness, you also will receive the severity of God, in being cut off, as the unbelieving Jews were broken off through unbelief. 2 Thess. ii. 3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." St. Paul spoke of the fall of the Jews in the quotation above, and here speaks of the falling away of the Christian Church and of the setting up of the man of sin. The blessed Jesus who sowed the word of the kingdom, in the hearts of the believers, knowing that this falling away, in the then future age of the church, would take place according to the signs given under the law by the travel of the Jewish Church, represented it in his usual method, by a parable. See Matt. xiii. 24, 25, &c. "Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat,

and went his way," &c. 1 Tim. iv. 1, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

The first passage where the words *second death* occur, stands in such a connexion as to render its meaning easy to be understood. And it will appear on a careful examination, not only to favor the idea which has been suggested, but to contain argument within itself, to satisfy christian professors, in general, that the second death does not mean a state of endless punishment. See Rev. ii. 8—11, "And unto the angel of the church in Smyrna write; these things saith the first and the last, which was dead and alive; I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the spirit saith unto the churches; he that overcometh shall not be hurt of the second death."

Note 1st. This address is to a church of believers, who are exhorted not to fear those things which they had to suffer, to try them. 2d. Those who overcome all the trials which were put upon them, were not to be hurt of the second death. 3d. The conclusion is, that those who fell from their steadfastness in the faith and patience of Christ, would be hurt of the second death. 4th. It is the opinion of Christian professors in general, that those who are brought to believe in Christ may fall away, yet not finally. It is then evident, that those who were believers in him who is the first and the last, who was dead and is alive, were liable by being overcome of the devil, to be hurt of the second death.

The epistle to the church in Sardis is remarkably clear on the subject in discussion, Rev. iii. 1—6, "And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names, even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches." Note 1st. The church in Sardis is accused of being **DEAD**. That this death is the **SECOND DEATH**, is evident from the text quoted from the apostle to the church of Smyrna. "He that overcometh shall not be hurt of the



second death." This shows, as has been noticed, that those who do not overcome, but are overcome, must be hurt of the second death. The Church in Sardis had fallen into death, and are exhorted to repent; they had not overcome, but were overcome, therefore, according to the texts, when compared, the church of Sardis had fallen into the **SECOND DEATH**. 2d. It is acknowledged that there were a few names in Sardis, who had not defiled their garments. This was a testimony against the greatest part that they had defiled their garments. Those who had not defiled their garments were to walk with him who hath the seven spirits of God and the seven stars, in white, being worthy. This is a testimony, that those who had defiled their garments, should not walk with Christ, because they were not worthy. 3d. To those who overcome, it was promised, that they should be clothed in white, and that their names should not be blotted out of the book of life, but that their names should be confessed before God and his angels. This is a plain testimony, that those who had not overcome, but were dead, should not be clothed in white nor walk with Christ, but that their names should be blotted out of the book of life and disowned before God and his angels. 4th. In that the text proves the major part of the church in Sardis, had defiled their garments, it as fully proves that they once had garments which were not defiled. And wherein the text shows that those who did not overcome, should have their names blotted out of the book of life, it as fully shows that their names had been written in the book of life, for they could not be blotted out if they had not been there.

It may be as well at this time, to see where our researches will end, as any time. See Rev. xx. 14, 15, "And death and hell were cast into the lake of fire." It is now perfectly plain, that those whose names had been in the book of life, were blotted out, and their names being blotted out, they were cast into the lake of fire, which is called the second death. In the 21st. chapter and 8th verse, the above lake of fire is called "the lake which burneth with fire and brimstone: which is the second death."

This fire and brimstone is spoken of in the 14th chapter as follows. See verses 9, 10, 11, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb, and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Note 1st. This fire and brimstone is called the **SECOND DEATH**, in the quotation from chapter xxi. 8. 2d. This fire and brimstone is called the wine of the wrath of God in this quotation. 3d. Those who are set forth to be the sufferers of this Second Death, we learn from the following passages, in connexion with this above

quoted. See chap. xxi. 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." In the quotation from the 14th chapter, those characters are distinguished as receiving the mark of the beast, by worshipping the beast, &c. See chap. xiii. 16, 17, "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." 4th. According to the quotation from the 14th chapter, the worshippers of the beast are tormented with this fire and brimstone at the same time that they were worshipping the beast. See the text, "And they HAVE no rest day nor night who WORSHIP the beast or his image." This suffering is not only confined to the time when the beast is worshipped, but also to DAY and NIGHT, which shows it to be in this world of error and condemnation. 5th. It is observed, note 2d, that this fire and brimstone is called the wine of the wrath of God. This wrath and the dispensation of it is noticed in the following scriptures. Chapter xv. 1, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Verse 7, "And one of the four beasts, gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Chap. xvi. 1, 2, "And I heard a great voice out of the temple, saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." This wrath of God, this fire and brimstone, this lake of fire, and this second death are evidently all the same thing; and nothing can be plainer than that this suffering is on this earth, during the changes of day and night, while the beast is worshipped. If we carefully examine the whole dispensation of this wrath of God, represented by the pouring out of the seven vials, it will still confirm this opinion.— See verse 3, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."— See further, "The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. The fourth angel poured out his vial upon the sun, &c. The fifth angel poured out his vial upon the seat of the beast. The sixth angel poured out his vial on the great river Euphrates. And the seventh angel poured out his vial into the air." What is there in all this, which has the least to do with an eternal state of mankind in a future world? Will this beast be worshipped in the eternal world? See chapter xiii. 5, "And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to continue forty and two months." This cannot mean an endless duration. This is the same forty and two months which



the holy city was to be trodden under foot of the Gentiles, the same forty and two months which the woman was to be in the wilderness, the same as the three days and a half which the dead bodies of the two witnesses were to lie in the street of the great city, which we have seen in a former subject to signify one thousand two hundred and sixty years.

The similarity between this second death and the death which has been illustrated as the first, is very evident. The lively oracles of God were given to the Jewish church as they also were to the Christian church. The Jewish church corrupted and made void the law by their traditions, and the Christian church has corrupted and made void the gospel by their traditions. The Jews denied the holy one and the just, and desired a murderer,—and the Christian church have denied the holy Jesus, the just God and the Saviour, and have desired the murderous anti-christ.—The Jews fell under great condemnation, and the judgments of God were poured out upon them in an awful manner, and the Christian church by reason of similar sins, have met and are meeting with similar, awful and dreadful calamities. They have shed the blood of saints and of martyrs, and God hath given them blood to drink for they are worthy.

All these things are noted at large in the scriptures and they are written for our admonition. But as has been noticed, the scriptures do not exclude the apostatized Jewish church from the final benefits of the gospel, but on the contrary show that the receiving of them shall be life from the dead. So also in the merciful councils of divine grace, as taught in the scriptures, we find that the beast, who is anti-christ, and the worship of the beast, together with the wrath of God, will not eternally last, but will close in due time, and that dispensation of universal holiness and happiness will commence, which is noted in Rev. xxi. 3, and onward, in which it is declared that the tabernacle of God is with men, and that he will dwell with them; and wipe away all tears from their eyes; and that there shall be no more DEATH. Here then there must be an end to the SECOND DEATH. It is further said that there shall be no more sorrow nor pain. And the reason given, is, that the former things, (relating to the lake of fire) are passed away, and that He who sits upon the throne should make ALL THINGS NEW.

Although there are a great many arguments furnished in the book of the Revelation as well as other parts of the New Testament, by which this subject might be further illustrated, which have not been here noticed, it is conceived that the general subject is made sufficiently plain, to render further arguments unnecessary to be here inserted. Whoever would wish to acquaint themselves with further light on the subject, can easily do it, by comparing the scriptures which treat on the various particulars which have been brought under consideration.

Many, no doubt, having formed a different opinion, on the subject of the Second Death, will at first, feel a hesitancy in subscribing to the one suggested in the foregoing investigation; but if the scriptures decide on the ground which has been argued, it is

seriously hoped that no professed lovers of divine truth will shut their eyes, willingly against this testimony.

Showing that the scriptures do not support the commonly received doctrine of endless misery, it is hoped, will be gladly approbated by all christian readers, though they may have unhappily imbibed that general sentiment; as it is evident to every considerate mind, that the doctrine is opposed to all godlike desires of the real Christian. The character of God, to the understanding of man, relieved from all the odium which the doctrines of antichrist have wickedly charged upon him, will shine with infinite beauty, through the mediation of Jesus Christ, to the reconciliation of those who have been alienated through the ignorance there is in them.

What gross darkness must that have been, which first produced the opinion that the wisdom of God had so disposed of events, that the scheme of divine revelation through Jesus Christ, issues in God's endless wrath and vindictive vengeance poured out on his own natural offspring, as long as he himself shall exist?

Can any thing be devised more contrary to the testimony of all those scriptures which speak so fully of the love of God to the world of mankind? If God possess an attribute of anger which is to be eternally exercised in administering positive pain and misery to the creatures whom he has made, why should the Holy Ghost speak, by the mouth of David, and say, "His anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning?"

The better to expose at one view the error of supposing, that the condemnation and punishment which divine revelation has attached to those who receive the mark of the beast, is endless misery, let us place together the following passages. Rev. xiv. 9, 10, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Chapter xiii. 16, 17, "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead: and that no man had a right to buy or sell, save he that had the mark, or name of the beast, or the number of his name." Chap. vii. 9, 10, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Chap. v. 13, 14, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and



ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 21.)

Having settled as a preliminary, that the Scriptures, or God's revelation, and not human opinions and traditions, are the source from which evidence is to be derived, we proceed to inquire, What is *justice*? This inquiry cannot be profitable to any man whose bigotry closes his eyes against reason, or whose ignorance and mental indolence opposes a barrier to patient investigation. The testimony we are about to adduce, will show the necessity of a reference to existing relations; and it will appear, that man is in duty bound to receive God's testimony as He has given it, and not as sectarians would twist it to suit their uncharitable purposes. We shall not apologize to the reader for introducing a passage he may have read a thousand times, but we shall earnestly entreat him to read it again, if possible, with increased attention, and to examine it with the utmost deliberation and candour. Reader, it is not our condition for a month or a year, but the final destiny of all men, which is the unspeakably important subject which demands our attention. Remember, we entreat you, that God speaks by Christ, and that His "word is *spirit and life*." Treasure it in an honest heart. Be obedient to the Divine exhortation; and always give a preference to God's sayings over human ignorance, or human wisdom. Hear the declaration and counsel of Christ, the Teacher sent from God. He says, (Luke vi. 27—36.) "But I say unto you which hear, *Love your enemies*, do good to them which hate you; bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee: and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil. Be ye, therefore, merciful as your Father also is merciful."

Reader, we ask you the solemn the momentous question, Is this *justice*? Is it just to *love your ene-*

*mies*? Is it just to *do good* to them which *hate* you? If it is, what is the character of a contrary course of conduct? Mark well the conclusion, for we have it in the words of Christ, "If ye love them which love you, what thank have ye?" or, what have you done to deserve thanks? "for *sinners* also love those that love *them*." Are sinners *just*? Again, "If ye do good to them which do good to *you*, what thank have ye?" or, what have you done to merit thanks? "for sinners also do even the same." Then the account is balanced. There is no obligation. If you call this justice, (and it must be justice or injustice,) it is a kind of justice that *sinners* practice. What is the subject of our inquiry? Is it the justice of *God*? Or is it the justice of *sinners*? You must say, It is the justice of *God*. Then the question must be answered, (and not evaded,) Is God's justice that which requires the rendering of *good for evil*? This question is the grand hinge on which the subject turns. God's justice, and the sinner's justice, are the *same*, or they are different. If they are the same, the conclusion is as irresistible as the declaration of Christ can make it, that neither God nor the sinner deserve thanks. But, if it is admitted, that God's justice is different from the sinners justice, then we ask, What is the difference? Dare you, reader, deny the declaration of Christ? Will you brand us with opprobrious epithets, if we adhere to Christ's declaration, and reject the opinions of men? We must do this. We must say, that "God is kind to the *unthankful*, and the *evil*." We fearlessly assert, that this, God's conduct, is alone just; and that the reverse of this, to be *unkind* to the unthankful and the evil, is *unjust*!

The editor of this paper was reared in the hotbed of Calvinism and Hopkinsianism. The bare idea that God could or would save *all* men, was known to few. He well remembers the copy in the writing school which he attended in his childhood, and which was sanctioned by the School Committee, composed partly of Calvinistic clergymen. It was this—"To render good for good, is *manlike*. To render good for evil, is *Godlike*. To render evil for evil, is *beastlike*. But, to render evil for good, is *devillike*!" Therefore, man's ideas of justice, go no farther than to render good for good. But God's justice renders good for *evil*. While the *beast's* justice renders evil for evil; and the devil's, evil for good. Strange that it never occurred to the clergymen, above-mentioned, that their God's justice was the justice of a *beast*!

We now press the question home to the reader's "own business and bosom." What is *justice*? Is it just to be "kind to the unthankful and the evil;" to "love your enemies, and do them good?" Has not Christ required of man to do thus, because God conducts thus towards his enemies? You must answer in the affirmative, or close the Book. Then we pursue the inquiry—Is justice an immutable principle? Is God unchangeable? Is God "kind to the unthankful and the evil" to-day, and to-morrow will he forget to be merciful? Does God now love his enemies, and will he at a future time hate them? Does God now do good to sinners, and will he at an-



other period consign them to an endless Hell? Can God change? Is He not "the same, to-day, yesterday, and for ever?"

What are your reflections, when you are brought thus to the shrine of reason, and directed to the declaration of God's inspiration? Are you "halting between two opinions?" Do you feel an inclination to compromise with error, and return, as "the dog to his vomit," to your old and preconceived opinions, rather than admit the testimony of God himself, if it will expose you to the influence of the justice of those men who teach a different sentiment? We speak to those who have received the law by the hands of sectarians; and who have been compelled to a mental slavery, to escape the indignation of infuriate men. Try the principle, and let God's criterion test the pretensions of your spiritual advisers. Examine their principles of justice. Let them brand you with the epithets of sinner, unthankful, evil, and an enemy. Their authority over your conscience must grow out of their conformity to God. Tell them to be kind to you; to love you, and do you good, and you will then consider them as "the children of the Highest, for He is kind to the unthankful and the evil." Here is your remedy. And we aver, that whatever may be the pretensions of clergymen, they are rotten to the core, so long as they pursue a different course.

Is *this* justice? Yes. But there is more to be done, to acquire the undiminished lustre of a name which is above every name. What can it be? we will inform you reader. We will caution you to beware how you reply, "This is a hard saying, who can receive it?" You must give, love your enemies, bless them, and "do good, *hoping for nothing again.*" Now the whole is told. This is *justice.* Such is the motive and conduct of the Highest. What can be more elevated! How good! How merciful! How kind! No return is asked. None looked for. God is kind, his tender mercies are over those who are evil and unthankful, without requiring from them any return, or desiring any thing again. Is this justice? Compare this Divine principle with the cruel hypothesis we are examining. Is it just to consign myriads of unborn souls to an endless hell? Is this being kind to the unthankful and the evil? How monstrous does the error appear in the presence of the truth! God is kind. He asks nothing in return. His justice excludes every thing like hatred, malice and revenge. He is forgiving. But man, ignorant of His character, accuses him of evil thoughts and purposes, having for their object the misery of man, and would appease Him by the sacrifice of "His well-beloved Son."

(To be continued.)

#### DEDICATION.

On Wednesday, the 19th May last, the Meeting House recently erected by the First Universalist Society in Chatham, county of Barnstable, (Mass.) was Dedicated to the service of Almighty God—the services were as follows:

Reading of Select Portions of Scripture by Br. Sebastian Streeter, of Boston; Introductory Prayer

by Br. Paul Dean, of Boston; Sermon by Br. Sebastian Streeter, from 1 Cor. iii. 11; Dedictory Prayer by Br. David Pickering, of Providence; Concluding Prayer and Benediction by Br. Sebastian Streeter. *U. Mag.*

#### FOR THE GOSPEL HERALD. THE PRODIGAL'S RETURN.

Luke xv. 11—32.

Is there on earth a sight more sweet,  
Than the repenting prodigal;  
Turning his erring wayward feet,  
And list'ning to his Father's call?  
"No more, says he, on husks I'll feed,  
My Father has enough to spare,  
His house will furnish all I need,  
And I will seek forgiveness there."

He runs—and yet a great way off,  
The Father sees his long lost son,  
He does not at the rebel scoff,  
Nor yet inquire what he has done:  
But, lo! he hangs upon his neck,  
Takes off his clothes, filthy and torn,  
And says, "with rings his fingers deck,  
And with rich garments him adorn;  
And let the fatted calf be slain,  
A sumptuous feast I will prepare,  
For my lost son has come again  
His Father's love and grace to share;  
He has return'd to virtue's ways,  
And left the sinful road he trod;  
Return'd to bless my future days,  
Return'd to happiness—to God."

And if such love as this can dwell  
Within the hearts of men below,  
O! who shall dare presume to tell  
The measure of that boundless flow,  
Which, inexhaustable and pure,  
Runs from the fountain of his grace,  
Whose word for ever shall endure,  
Who is the Father of our race!

ALL shall return and know the Lord,\*  
All shall his gracious name confess,†  
No prodigal shall doubt the word  
Of Him who is our righteousness:  
God is the Father of all souls,‡  
And what a fire of love must burn,  
When a whole world of prodigals,  
Shall to their Father's house return!

Extatic love! unbounded grace!  
Let David's harp again be strung;  
Let countless nations sing his praise,  
With grateful heart and sincere tongue.  
Let gratitude our souls inspire,  
While we our pilgrimage prolong,  
And when we join the heavenly choir  
We'll chant an everlasting song. E. S. G.

\* Psalm xxii. 27. † Philipians ii. 11. ‡ Malachi ii. 10.

Our Bro. Kneeland, from Philadelphia, will preach in the New Church, corner of Prince and Orange streets, to-morrow. Hours of service, half-past ten—three o'clock, and eight o'clock in the evening.

✕ FOR SALE, AT THIS OFFICE,  
A Pamphlet, entitled "Scriptural Exposition of the Parable of the Rich Man and Lazarus: Luke xvi. By a friend to Truth." Price, one shilling, single. One dollar per dozen.

PUBLISHED EVERY OTHER SATURDAY, AT ONE  
DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.  
Payable in Advance.



# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JULY 17, 1824. NO. 5.

## DIALOGUE

*Between a Country Clergyman and a Quaker.*

*(Continued from page 18.)*

C. But in case of obstinacy and disobedience, what remedy is there?

Q. None. God only can judge the heart; which he only can see. Thou mayest think me obstinate: But I declare sincerely I am not; and thou in charity oughtest to believe me. If thou dost not, thou art not a good christian; and if thou wouldest punish me, thou art no christian. I do not think that thou art obstinate, and adherest to opinions which thou dislikest; and I would not hurt a hair of thy head, no, not though I thought thee obstinate.

C. This is plausibly said: but God keep me out of thy power.

Q. I desire not to have thee in my power; I know the frailty of human nature, and the deceitfulness of power, which perhaps I might abuse. Wherefore I would neither have thee in mine, nor be myself subject unto thine.

C. Ay, but you are only a private man.

Q. Friend, all christians, as christians, are private men. There is neither high nor low in christianity, but in the degrees of christian perfections; and to found dominion in grace, is indeed fanaticism, as the clergy, in their disputes with the Presbyterians, have justly called it.

C. Ay, but they meant civil power.

Q. Knowest thou any power in society but civil power?

C. Yes, certainly, power ecclesiastical.

Q. What to do?

C. To coerce and punish offenders against the laws of the church.

Q. What, in their bodies and property?

C. Without doubt.

Q. And is not this manifest civil power?

C. Yes, in its effect.

Q. Then it is in effect, and in truth, and entirely civil power, which christianity is a stranger unto; and which is an enemy to christianity, when it meddleth therewith.

C. How! are we not all subject to the laws of the church?

Q. To the laws of Christ, if thou pleasest; my conscience knoweth no other Master. Dost thou?

C. No: But my conscience tells me that there ought to be spiritual governors in the church.

Q. Governors are masters: and the conscience cannot be mastered.

C. What, not directed?

Q. If by direction thou meanest instruction, this

has no relation to government. And all men that can instruct, ought to instruct.

C. What, without a call?

Q. To be able, is a sufficient call; and no call sufficient without ability.

C. But who shall judge of that call?

Q. He who hath it, and they to whom he ministereth.

C. The common people are rare judges!

Q. The commonest man is a good judge, whether he be edified by his preacher, or not.

C. Perhaps they are both enthusiasts.

Q. They may be pious christians for all that: If their affections be good toward God, they will certainly be saved.

C. Nay, I don't wonder at your charity for enthusiasts: It is but natural.

Q. I have charity for all men, as every true christian hath, even for thee. Art thou an enthusiast?

C. No: I am a member of the Church of Christ.

Q. Shew it by thy charity. Thou hast neither charity nor understanding, if thou wouldest exclude all enthusiasts from Christ's Church.

C. They exclude themselves.

Q. Thy censure is passionate and cruel. No man chooseth to be an enthusiast, nor knows that he is. Wouldest thou damn him for invincible weakness?

C. What shall I do with him, if he will not be reclaimed?

Q. This is part of his weakness, and thou hast nothing to do with him. What wouldest thou have to do, where thou canst do nothing? Those who have conscience, know that it is not to be commanded nor plied.

C. A whipping-post has sometimes worked great cures that way.

Q. Upon hypocrites. Dost thou reckon conscience an evil? and would a whipping-post cure thee of thine?

C. You are an unmannerly fellow.

Q. Would that were the worst I could say of thee!

C. Sir, what can you say of me?

Q. What I will not say. I do not like thy example so well as to follow it; nor will I fulfil the character thou givest of me. I will only assure thee, that thou art not qualified to rebuke unmannerly language; and that for myself, I would rather want breeding than charity.

C. I perceive my censure of your brethren, the enthusiasts, touches you.



Q. With compassion for thee, who art the greatest enthusiast that I ever met with.

C. Hey day! Mr. Pert; what, is your head turned?

Q. I am going to shew thee that thine is: For reasoning hath no manner of effect upon thee; and thou reckonest every man who is out of thy favour, to be moreover out of the favour of God. All which is manifest enthusiasm, and the worst part of enthusiasm, the enthusiasm of monks and dervises, of bigots and persecutors of all sides and sorts.

C. Thou art a very merry fellow.

Q. I am not merry. Thou makest me melancholy to see such an antichristian spirit in thee.

C. Are you really in earnest, when you charge me with enthusiasm?

Q. Thou chargest thyself, by declaring for persecution; a crime against the very essence of christianity. If thou art not an enthusiast, thou art worse.

C. Why, I tell you, I am an enemy to enthusiasts.

Q. In that very thing thou art one. Thou art an enthusiast against enthusiasm. If enthusiasts hurt not thee, why shouldst thou be their enemy?

C. I am sure you talk like a wild enthusiast.

Q. So thou sayest, but provest nothing. I talk against persecution.

C. To punish disobedience to our spiritual governors, is forsooth, persecution!

Q. I thought I had already shewn thee the vanity of thy language about spiritual governors, which words contradict each other. None but God can govern the spirit of man. All government among men is human government, which meddeth only with the peace and property of society; when it would control the consciences of men, it invadeth the jurisdiction, and usurps the prerogative of the Almighty, and is guilty of persecution.

C. But don't you disturb the peace of the church, which is part of the government?

Q. We ourselves are part of the Church of Christ, and give no disturbance to the rest; and if thy pride be disturbed at our christian liberty, the Scripture condemneth thee. We cannot, as we are christians, sacrifice our conscience to any man's ambition. Can a peaceable compliance with private conscience disturb any man who hath the Spirit of Christ? The business of religion is to find a way to heaven: Art thou disturbed because I choose that which appears the shortest, and which to me is the only comfortable way?

C. But if you be in a wrong way, and I would compel you into the right way; I do you no injury, but real service.

Q. Friend, hast thou ever been there? And have not I the same written directions from the inspired men of God as thou hast, about the length and difficulty of the road? If thou wouldest take my divine rules for travelling out of my hand, or force thyself upon me for a guide, and drive me into a road which I do not find in my book, and make me pay for all this; I shall suspect thee for mine enemy, and for a freebooter, who wouldest carry me

out of the way into a wilderness, to rob me. Let me ask thee a question: Wouldest thou be compelled to accompany me in my journey Heavenward?

C. No, faith, for two unanswerable reasons: First, you are not going thither.

Q. I dare neither think nor say the like of thee: only thy road is not my road.

C. Secondly, you have no warrant to compel me.

Q. Thou speakest truth: No man hath a warrant to force faith, or to carry another man's conscience.

(To be continued.)

*From the (Boston) Universalist Magazine.*

### LIFE OF ORIGEN.

(Concluded from p. 20.)

In the house of his Benefactress, he confined himself to the study of science and literature. But wishing to live independent of her charity, he opened a school in the course of a few months, and by this means obtained a livelihood. Though only eighteen years old, such was his renown that many of the learned, many philosophers, and some masters of heresy, attended on his instructions; and among these there were several whom he converted to what was then considered the orthodox faith. The reputation and number of his converts increasing, he was confirmed, by Demetrius, Bishop of Alexandria, in the office of Catechist, or Professor of sacred Learning. He now stood in the place that had formerly been occupied by his Master, Clemens Alexandrinus, at the head of that distinguished school in which he himself had studied divinity; and he determined to abstract himself entirely from the ordinary cares of life, that he might devote the whole of his attention to his new and arduous employment. For this purpose, he sold that part of his library which treated of literature and science, and took from the purchaser an obligation to allow him four aboli, or five pence, per day, as an income on which he might subsist.

From this period, he restricted himself to a life of the most rigid abstinence, and laborious study. The day he spent, partly in fasting and other religious exercises, and partly in the duties of his office; the night he employed in the study of the scriptures, reserving a little time for sleep, which he seldom took in bed, but generally on the bare ground. The sanctity of his life, his eloquence, and extensive learning, drew to him a great number of disciples from all quarters, and from all classes and sects. He soon had the triumphant satisfaction of witnessing a proof of their constancy and zeal in the faith; for in a sudden and furious persecution, which some of the Roman magistrates set on foot at Alexandria, several of his scholars undauntedly sealed their profession with their lives. Origen himself was often attacked with showers of stones by the enraged heathens, as he went to the place of execution to encourage the martyrs; a practice from which no dangers could ever deter him. It was about this time, when he was in his twenty-first year, that he



performed an act which subjected him to the animadversions even of his warmest friends, and was the occasion of much reproach to him through all his life. Understanding our Saviour to recommend emasculation,\* he made himself a eunuch, not only for the kingdom of heaven's sake, but from prudential considerations, as his instructions were sought by both sexes.—Demetrius, his bishop, at first applauded it as an act of the greatest heroism, though he afterwards alleged it against him as an inexcusable offence. Origen himself, when older, regarded it as improper.

In the mean time, his school increased to so great a number that he was obliged to commit his younger pupils to the care of his friend Heraclas, who had been one of his first disciples. According to Lardner, he must have employed the leisure which this assistance allowed him, in attending the lectures of that ingenious and subtle philosopher, Ammonius Saccas, under whom he became perfect master of the Platonic, Pythagorean and Stoic notions, and of the Oriental systems. This study was then thought highly useful; but it is now supposed to have had a pernicious effect on Origen, by confirming him on the visionary plan of turning the scriptures into allegory, and of imagining in them a hidden and mystical meaning, which was to be understood by the help of the philosophy, or more properly, the jargon, of the age.

About the same time, he composed his *Tetrapla*, which was a Bible, in which the Hebrew text, the translation of the Septuagint, that of Aquila, that of Symmachus, and that of Theodosian, were placed in different columns. This work was the commencement of that astonishing monument of study and labor, the *Hexapla* or *Octapla*. Even in the imperfect state in which it was now first published, it greatly increased Origen's fame, and drew from all parts, into Alexandria, many of the learned, to converse with him, or to be instructed by him. Among those who came for the latter purpose, was St. Ambrose,† who had hitherto been a heretic of the Valentinian kind, but who was now brought, by the persuasions of Origen, to forsake his former notions, and to become a zealous proselyte to the common faith.

From this period, both the fame which Origen had acquired, and the envy which of course was awakened against him, conspired to interrupt his residence at Alexandria, and finally to banish him from the city. About the year 213, he made a journey to Rome; and soon after his return to Egypt, he was sent for by an Arabian Prince to come and instruct him in the Christian religion. Not long after this, Alexandria being harassed by a war which the Emperor, Caracalla, waged against its inhabitants for having jeered and scoffed him, Origen retired into Palestine. Being settled in the city of Cesarea, the bishops of that province requested him, though not a priest, to expound the scriptures

publicly to the people, and he complied.—But Demetrius, bishop of Alexandria, who began to look with envy on Origen's reputation, immediately wrote to these prelates, expostulating with them for the appointment they had given to Origen, and alleging that it was a thing unheard of that a layman should preach in the presence of bishops. Alexander, bishop of Jerusalem, and Theoctistus, bishop of Cesarea, answered him, however, by shewing that the particular of which he complained had been sanctioned in the church by a practice by no means uncommon.—Meanwhile, Demetrius had sent some deacons to Origen with a letter enjoining it upon him to return immediately to Alexandria. With the commands of this letter, Origen saw fit to comply; and accordingly resumed the care of the catechetical school. Sometime afterwards, however, he was again diverted from his employment, by an order, which he received from the princess Mammæa, to visit her at Antioch, that she might see him and hear him converse. He staid with her but a short time, and then returned to Alexandria, where he immediately began his Commentaries upon the scriptures. He prosecuted this work without interruption, till A. D. 223, when he was sent, with letters of recommendation, from Demetrius, into Achaia, on some ecclesiastical affairs. It was in this voyage that, as he passed through Palestine, he was ordained presbyter by the bishops of that province. Demetrius highly resented this ordination of Origen by foreign bishops, without his leave; and wrote letters against him to the several churches, declaring him disqualified for the priesthood by the act performed in his youth, and alleging moreover that it was unlawful to ordain the principal of the Alexandrian school, which was under his episcopal inspection, without his knowledge and approbation. This ferment, however, subsided; and Origen, after accomplishing his business in Achaia, returned to Alexandria, where he soon published several books of Commentaries on the scriptures, together with his work entitled *Stromata*, or his *Book of Principles*.

In this last book, as well as in some other works, he advances the doctrine of *Universal Salvation*. His opinion was, that the souls of mankind existed in a state prior to the present; that they were consigned to these mortal bodies in consequence of their deviation from the laws of order, in that first state; and that after death, the souls of all mankind, both good and bad, will be subjected to a most searching trial by fire, with different degrees of pain, according to their different degrees of moral pollution, until they become perfectly purified by the operation. In process of time, he contends, the souls of the most wicked, together with the fallen angels, or, in short, all *intelligent* beings, will be restored to holiness and happiness. It is said, however, that Origen directed that the doctrine of the Universal Restoration should be kept a *secret*, from all those who had not made high attainments in divine knowledge; and an unknown Universalist writer has quoted the following passage from him: "How long this purification, which is wrought out

\* Matthew xix. 12.

† This was about A. D. 212. Origen was about twenty-eight years old.



by penal fire, shall endure, or how many periods or ages it shall detain sinful souls in torment, he only knows, to whom all judgment is committed by the Father.....But we must still remember that the apostle would have this text accounted as a mystery; so as that the faithful and perfect ones may keep its secret sense among themselves, and not ordinarily divulge it to the imperfect and less capable of receiving it.\*

Origen soon found that his bishop was but little appeased towards him, notwithstanding the momentary calm which encouraged him to return to his native city. In 231, Demetrius assembled a Council, in which it was ordained that Origen should leave Alexandria and reside there no more; but that he should nevertheless be permitted to retain the office of presbyter.

Origen now bade adieu to his native city, for the last time, and retired to Cesarea. Here he was cordially received by his old friends, Alexander and Theoctistus, who immediately commissioned him to expound the scriptures to the people, and sat under his instructions, themselves, as though he were their master. The wrath of Demetrius, however, had new afflictions in reserve for him. He assembled another Council of bishops in Egypt; and obtained a decree which deposed Origen from his sacerdotal dignity, and excommunicated him from the church. When this sentence was regularly passed upon him, he could, according to the ecclesiastical Constitution and Canons, no longer be received in any church, or by any bishop, under the Catholic jurisdiction; nevertheless the bishops of Palestine, Arabia, Phenicea and Achaia, who were personally acquainted with him, so highly esteemed him, that they hazarded the experiment of supporting him, in opposition to the ecclesiastical regulations. It should be particularly remarked here, however, that it was not for erroneous sentiments that Origen was deposed or excommunicated; for it does not appear that he was ever accused of these, till long after his death.† What were the offences alledged against him, we know not; but they probably consisted only in some informality or irregularity in his ordination, or some disregard of the customary claims of his bishop.

At Cesarea, his former appointment to explain the scriptures to the people, was renewed by the bishops of Palestine. His fame brought all kinds of persons, not only from that province, but also from remote countries, to be his disciples; among whom were Gregory, afterwards surnamed Thaumaturgus, who became bishop of Neocesarea, and his brother, Athenodorus.

Demetrius survived the excommunication of Origen but a short time. After his death, the torrent of opposition appeared to subside a little; but still,

Origen was always considered by the Egyptian christians as an excommunicated person; and such was their reverence for the Canons of the church, that Demetrius' sentence was continued under his successors, Heraclas and Dionysius, although the former had been a disciple of Origen, and though both of them still entertained the greatest respect, and the warmest affection for him.

In the year 255, the Emperor Maximin instituted a general and violent persecution against the christians; and among others, Theoctistus, and St. Ambrose who had been converted by Origen, and who were now priests at Cesarea, were arraigned before the tyrant's tribunal. To them, Origen wrote and dedicated his *Treatise on Martyrdom*; though he, at the same time, retired for a while to the city of Athens, and there concealed himself from the storm that was raging against the christians throughout the whole Roman empire.—Here he employed himself in composing his Commentaries on Ezekiel, and on the Canticles. He afterwards returned to Cesarea in Palestine, and from thence went to the city of that name in Cappadocia. It was at this period, when he was about fifty-three years old, that he published his *Hexapla* or *Octapla*, complete, consisting of the Hebrew text of the Old Testament, in one column; the same, in Greek letter, in another column; the translation of the Septuagint, in a third; the version of Aquila, in a fourth; that of Symmachus, in a fifth; that of Theodosian, in a sixth; and two others, in a seventh and eight; together with a version only of the Psalms. Of this work, Mosheim says, that "though almost entirely destroyed by the waste of time, it will, even in its fragments, remain an eternal monument of the incredible application with which that great man labored to remove those obstacles which retarded the progress of the gospel."

A year or two after the publication of this work, Beryllus, an Arabian bishop, having somewhat deviated from the popular faith concerning the trinity, Origen was requested (A. D. 238,) by a number of bishops, to enter the lists with him, and if possible, convince him of his supposed error. This he did so effectually, and with such grace, as to induce him to renounce his obnoxious sentiments, and to become the sincere and ardent friend of his victorious opponent through the remainder of his life. A few years after this, he was called to another assembly of bishops, which was convened against some Arabian christians who held that the souls of men died and were raised again with their bodies. Against this doctrine he contended with so powerful arguments that its advocates changed their opinion, and returned to the cordial fellowship of the church.

Though he was now about sixty years old, he seems to have subjected himself to greater exertions than at any former period of his life; for in addition to the composition of his works, he daily delivered discourses to the people. These, though in general entirely extemporaneous, and unprepared, were nevertheless so highly esteemed that transcribers were employed to take them down as they were delivered, and afterwards to publish them. In the

\* See the Preface to Jeremy White's Vindication of the Divine Goodness in the Restoration of All Things. If I do not forget, Dr. T. Burnet, in his State of the Dead, &c. also has quoted the above passage from Origen.

† Mosheim indeed suspects that Demetrius accused Origen of erroneous sentiments; (Mosheim; iii. Cent. 2d. Part, Chap. 3d, § xiv.) but neither Cave, Du Pin, nor Lardner, agrees with him.



mean time he completed and published several of his Commentaries on the Scriptures; and wrote his book in answer to Celsus, a heathen philosopher who had attacked the christian religion.

In the terrible persecution which began A. D. 250, under the emperor Decius, Origen was seized, cast into prison and loaded with irons. In this condition, he suffered the greatest torments. For several days, his feet were kept in the stocks, extended to the utmost extremity. His persecutors then threatened to burn him alive; and when they perceived that threats could not shake his constancy, they racked him with several kinds of torture, in order to induce him to renounce his profession. At length, tired with the infliction of unavailing torment, and not caring to consummate their cruelty, they suffered him to escape alive. After this, he held several conferences, and wrote many letters, in all which he evinced a soul worthy of the vast and eternal renown he had secured. He died at Tyre, A. D. 252, in the sixty sixth or sixty seventh year of his age.

*Cave* says, that nothing but a frame like brass and iron could have held out under all the fatigues and labors which Origen endured. He composed and published, some say, six thousand books, many of which, however, must of course have been small. His attainments were astonishing: he was master of almost all learning that was then in repute, both sacred and profane; he could repeat the whole Bible from memory; and in composing his works, he dictated fast enough to employ several amanuenses at once.

There never was a man, perhaps, who bore his faculties with more unaffected meekness, than he. Affectionate and humane, there seldom mingled any severity with that devout zeal for which he was, and ever will be, distinguished. Austere, but not morose, his very enemies, or rather, *enemy*, could not allege a moral failing or weakness against him, except one youthful act, to which he was induced, partly by an error of judgment, and partly by a desire to secure himself against the commission of a crime.

As a critical expositor of the meaning of the scriptures, he deserves but little commendation. Yet even in this character, he stands perhaps first among those of his age; if indeed there be any priority, where all are unworthy of much attention.

I shall conclude this sketch with the character which the judicious and discriminating Mosheim gives of Origen: "A man of vast and uncommon abilities, and the greatest luminary of the christian world, which this age exhibited to view. Had the justness of his judgment been equal to the immensity of his genius, the fervor of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet such as he was, his virtues and his labors deserve the admiration of all ages; and his name will be transmitted with honor through the annals of time, as long as learning and genius shall be esteemed among men." *Mosheim iii. Cent. 2d part. Chap 2d. § vii.*

FOR THE GOSPEL HERALD.

## LETTER

*To the Baptist Church in Minisink :*

Brethren and Sisters,—It is on a solemn and important occasion that I am called before you, this day, for to give you a reason of the hope that is in me, with meekness and fear. My prayer is to God, that he may never leave nor forsake me, while passing through the various troubles of life, and at death, but continue to fulfil his gracious promises unto me, and not unto me only, but unto all his afflicted children of Zion. This I am fully persuaded he will do, both in time and eternity. Yes, my brethren, when I pray for the salvation of *all* men, I am assured that I have the petition I ask for, because it is according to the will of God, who hath said, "My counsel shall stand, I will do all my pleasure."

I shall now proceed to lay before you some of the reasons why I am compelled to reject the shameful doctrine of endless misery. First, I think it is contrary to scripture and reason. Secondly, it does tend, I think, more to the encouragement and promotion of the cause of darkness, than to the glory of God, or the happiness of his creatures. Thirdly, If God "is good unto *all* and his tender mercies are over *all* his works," it is impossible that the doctrine of endless misery can be true; for we might as well say, that God who is infinite in knowledge, is ignorant of most events, as to say, that he is good unto *all*, and yet a *part* is to be endlessly miserable. I do not believe that God could, or ever did create any for endless misery, any more than he could cease to be a good and benevolent Being. And for me, a frail mortal, to charge God with doing that which would tarnish and blacken the character of the worst of men, would be the height of presumption and folly. Although my circumstances in life require the assistance and charity of all my friends, yet I cannot feel it to be my duty to deny the testimony of all God's holy prophets, for the sake of this world's goods and the advice of my deceived and deluded friends. No, my brethren, I choose rather to throw my cares upon God and his equal goodness. He knows whom my soul trusts. Again, Upon what authority do you call me a heretic and infidel? I suppose it is because I cannot believe in *endless* misery. Is the doctrine of endless misery so essential to the christian faith, that all who do not believe it must be branded with the epithet of heretic, and cast out of the church? You assert, that the doctrine of the salvation of *all* men, is the same as was taught by the devil in the garden of Eden. I ask, if the prophets and apostles taught the *devil's* doctrine, when they taught that God swore unto Abraham, and the oath concludes with this divine promise, that "In him and his seed, all the nations and families of the earth should be blessed." Genesis xxviii. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." *Psa. lxxvi. 9.* "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's and he is the governor among the na-



tions." Psa. xxii. "He shall send Jesus which before was preached unto you, whom the heaven must receive until the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." Acts. iii. Again. "We have seen and do testify, that the Father sent the Son to be the saviour of the world." John iv. 14. "He is the propitiation for our sins, and not for *ours only*, but for the sins of the whole world." 1 John ii. 2. "The Father loveth the Son, and hath given all things into his hands." John iii. 35. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do my own will, but the will of him that sent me; and this is the *Father's will* which hath sent me, that of *all* which he hath given me I should lose nothing but should raise it up at the last day." John vi.

If the above testimony is true, your assertion that the doctrine of Universal Salvation is the same as was taught by the devil, I think must be false. For my part, I know of no Universalist who does not believe that the devil spoke falsely, as much when he said sin would not produce death, as when he declares God is not the Saviour of *all* men. I believe the devil is as much opposed to the living God, the Saviour of *all* men, as you are; and I have no doubt but he would be highly gratified if he could prevail upon all of you to believe that God foreordained at least a part of you to endless misery. The devil is a liar, and an enemy to the truth; therefore, I shall not be disappointed if some of his agents should arise and attempt to make it appear that God is not good unto *all*, that he is a respecter of persons, and will save some and damn others; and finally unmask himself so far as to declare, that the *will* of God in the salvation of all men, will never be effected. My brethren, you may rest assured, that the devil and all his works shall be destroyed; for God will "finish transgression, and make an end of sin, and bring in everlasting righteousness." For he hath said, "O death, I will be thy plagues; O grave, [or hell,] I will be thy destruction." The time is coming when all shall be taught of God. Then there shall be no more need of saying, Know ye the Lord, for all shall know him, from the least to the greatest; whom to know is life eternal. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more. For "God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and his ways past finding out!"

I appeal to your consciences and the word of God, whether this sounds like the *devil's* doctrine? and yet I have quoted but a small part of that testimony upon which my soul exults in strains of rapture and thanksgiving, unto the living God, who is the Saviour of all men; and who hath said, he "will not cast off for ever, but will have compassion according to the multitude of his mercies." For this purpose the Son of God was made manifest, that he might make known unto us the mystery of God's grace, and destroy the works of the devil. He will

go on conquering and to conquer, until all shall be subdued unto him, and then he himself shall be subject unto the Father, that God may be all in all. "For as in Adam all die, even so in Christ shall *all* be made alive." Then will be fulfilled that which John saw in vision, when he beheld "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

My friends, no longer worship a God that cannot save; and never one who will not save; they are not worthy of your worship. Already is the Church divided. Some believing in a God that *cannot* save, and others in a God that *will not* save; while each profess their willingness to believe in the living God, who is the Saviour of *all* men, sooner than yield to the opposite party. But, strange to relate, no sooner does a member profess to believe in the living God, than, like the Jews of old, they all agree to cast him out of the Synagogue, and brand him with the epithet of heretic. Now all I have to say, is, Go on in your own way, until you experience the truth of the assertion by our Lord, when he said, "A house divided against itself cannot stand." If any should ask, why I have taken so much pains to labour with the Church? my answer is ready, "I both labour and suffer reproach, because I trust in the living God, who is the Saviour of *all* men."

Farewell—I add no more, but fervently pray, that this Church, and all mankind, may soon cherish a better opinion of God our heavenly Father, from whom we are daily receiving ten thousand blessings, than to suppose he has made vast multitudes of his dependent creatures for endless misery. Amen.

MRS. WALLACE.

N. B. The above Letter was read before the Church on Saturday, January 3d 1824, by Mr. Wallace, at the request of his wife. After the reading of the same, Mr. Wallace was ordered to leave the Church. While he was on his retreat from the Church, closely pursued by his persecuted consort, (for she had reason to suppose that her spiritual friends, as she had long conceived them, had become her enemies,) the countenance of the Church was fallen. It was evident that the arrows of persecution were sharpening. An aged and respectable member of the Church declared, "If ever the *devil* appeared as an angel of light, he has appeared here this day." And he farther said, "It is not for any good they have come here this day, a devilish disposition has sent them." The reply of Mrs. Wallace was, "Judge not, lest you be judged." I have been credibly informed, that Mrs. Wallace's name was erased from their list as a *heretic*, without ceremony.

Mr. Editor, if you will insert, in your useful paper, the above letter and remarks, you will much oblige your friend and brother in Christ,

WILLIAM WELLS JR.

P. S. You will please to note, that this Church excommunicated Mr. David Allen, a respectable and worthy man as the town of Minisink can boast, for bearing testimony unto the "restitution of *ALL*



things," but a short time ago. It is almost an infinite evil in the eyes of this Church, to believe in the "living God, who is the Saviour of *all* men."

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 32.)

A sentiment has gone abroad into the world which directly aims a blow at revelation, reason, and common sense; and has a fatal effect in the mind of the recipient, sapping the very foundation of every principle which savours of benevolence. We notice this sentiment when we anticipate the stale objection that, "God is *just*, as well as merciful." Let the reader, if he cherishes a spirit of opposition to the impartial, immutable, and universal love of God, apply his objection in all the imposing force which prejudice can do, and storm the citadel of love with the whole artillery of hatred and absurdity. Be not offended, but pursue the inquiry; and do not blame us, if the weapon you have chosen wounds the hand that wields it. Say, if you please, that we have blundered at the threshold. That we have only told a part. That God's *mercy* has been our theme, abstracted from all his other perfections; and that *justice* is a *separate* and equal property of the Divine Mind, and essentially constitutes one of His perfect attributes. More you cannot say. Therefore, we ask, What course will you pursue, where will you obtain evidence to support your proposition, and facts and matter to illustrate it? Human systems, falsely so called, must be set aside, and God's revelation or testimony, be admitted to the exclusion of every thing which can be imagined. Our *reason*, if we have any, (and it is the only medium by which we can arrive at honest conclusions,) must weigh every proposition, and analyze every sentiment. Then if we fail of obtaining correct ideas, we may conclude that our case is hopeless, and that God has closed every avenue to truth and wisdom. The bare supposition of such a result, would approximate to the skepticism of the infidel. God has invited us to reason with him, and assures us, that our sins shall become white as a consequence. Let us then reason with God. As children, let us receive the admonitions, advice, and counsel of our wise and good Parent, with sincerity bow to his authority; and acknowledge his declarations to be truth.

The voice of Inspiration declares, "The mouth of the righteous [*merciful*] speaketh *wisdom*." (Psa. xxxvii. 30.) Again: "*Understanding* is a wellspring of *life* unto him that hath it." Again: (And we entreat the reader to cherish the saying,) "Whoso findeth me findeth *life*, and shall obtain favour of the Lord." (Prov. xvi. 22: viii. 35.) It is *Wisdom* that cries, and lifteth up her voice in the streets. She crieth to the sons of men. "The mouth of the *righteous* speaketh *wisdom*." The righteous

has an understanding which is "a wellspring of *life*;" because he understands wisdom. Whosoever findeth wisdom findeth life. Therefore, the mouth of the righteous speaketh *life*. How appropriate is the declaration, "The destruction of a *fool* is his *folly*!" Mark well the saying, "*His folly*." Not God's wisdom. Hear Christ, who is called the wisdom of God, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.) For God is righteous, and the righteous has an understanding which is "a wellspring of life." Surely, if God speaketh wisdom, if wisdom is life, if "man shall *live* by every word that proceedeth out of the mouth of God," no decree ever proceeded out of God's mouth which consigned one of the human family to death and destruction.

What has this to do with God's *justice*? Ah! reader, why such a question? Recollect, the righteous has an understanding which is a "wellspring of life." What understanding have you? How do you understand *justice*? Have you found wisdom? "Whoso findeth me, findeth *life*, and shall obtain favour of the Lord." Is God just? Can you obtain favour of the Lord, if his justice is opposed to his *mercy*? Can every word that proceedeth out of God's mouth, give life to man, if a justice proceedeth out of God's mouth which consigns man to endless death? Tell us, we beseech you, the origin of that justice which is opposed to God's Mercy? It never proceeded out of God's mouth, for man "shall live by every word that proceedeth out of the mouth of God." Answer, we entreat you, If *justice* demands the sinners endless *death*, would every word that proceedeth out of the mouth of God, reject its demands, and give life in opposition to its requisitions?

We again interrogate—What understanding have you? Do you understand justice to be a property of the Divine mind? Is it in harmony with God's purposes? Is justice a *principle*, or a *passion*? When you talk of justice, do you mean a righteous, merciful, impartial, and good principle? Or do you intend to signify a passion, generated in the effervescence of mental fury, and burning with malice, rage, and revenge, to glut itself in the destruction of the object of its hatred? Reader, hear the voice of wisdom from above. Wisdom has written her own character, and explained all her attributes. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James iii. 17.) We urge the question, Is God's justice opposed to this wisdom? Is it unjust to be pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and hypocrisy? Christ is called the Son of God. May we consider the Son and Father to be alike in disposition? Do we not read that Christ is the express image of God's *hypostasis*? (That is, of God's substance, whatever it is.) How did this Image appear on earth? Was this Image just, or unjust? When the Image of God made the declaration we quoted in our last Number, (from Luke vi.) was he under the dominion of justice, or injustice? The express im-



age of God must be like God, or there can be no resemblance. But we are told that *God spoke* by His Son. Then it is God's declarations that we have built upon. It is God who says, "*Love your enemies.*" How important the question—Does God love *His* enemies? Is it *just* to love *our* enemies? Would God himself be guilty of injustice? Can God require of us, to love our enemies, if it would be unjust to do so? Surely man ought to be grateful for the communication which God has made. Look at it. "Christ died for the *ungodly*. God commendeth his *love* towards us in that while we were yet *sinner*s Christ died for us. If when we were *enemies* we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." (Rom. v.) Again: "God so *loved* the world that he gave his only begotten Son," &c. Reader, whoever you may be, we ask you, in the words of the inspired Paul, "*What shall we then say to these things? If God be for us, who can be against us?*" He that spared not his own Son, but delivered him up for us *ALL*, how shall he not with him also *freely* give us *all things*?" (Rom. viii.)

Reader, you must go back to the threshold, and see God's love bursting upon the world, in the person of his Son, his own express image, shining in the face of Jesus Christ, and bringing "life and immortality to light by the Gospel." Where was modern justice then? In what corner of the universe slept this orthodox argus-eyed monitor, when Omnipotence diffused His glories in the person of His Son, and rained his love, from the third Heavens, in showers upon a guilty world? This demon of human invention was not then conjured from the dark abode. "Hear ye deaf, and look ye blind, that ye may see."—"Justice and judgment are the habitation of thy throne: *mercy and truth* shall go before thy face. Blessed is the people that know the *joyful sound*: they shall walk, *O Lord*, in the light of thy countenance. In *thy name* shall they rejoice all the day; and in *thy righteousness* shall they be exalted. For thou art the glory of their strength: and in *thy favour* our horn shall be exalted. For the *LORD is our defence*; and the Holy One of Israel is *our King*." (Psa. lxxxix.)

(To be continued.)

#### FOR THE GOSPEL HERALD.

Reasons assigned by the editors of the IMPROVED VERSION, for rejecting as spurious the words, "*For there are three that bear record in heaven, the Father, the word, and the Holy Spirit; and these three are one. And there are three that bear witness in earth.*" 1 John v. 7, 8.

1st. This text concerning the heavenly witnesses, is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2d. Nor in any Latin manuscript, earlier than the ninth century. 3d. It is not found in any of the ancient versions. 4th. It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the Trinity they have cited the words both *before* and *after* this text. 5th. It is not cited by any of

the early Latin fathers, even when the subjects on which they treat would naturally have led them to appeal to its authority. 6th. It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7th. It has been omitted as spurious in many editions of the New Testament since the Reformation. In the two first of Erasmus; in those of Aldus Colineus; Zuinglius; and last of Griesbach, 8th. It was omitted by Luther in his German version. In the old English Bibles of Henry viii. Edward vi. and Elizabeth, it was printed on small type or included in brackets; but between the years 1566 and 1580, it began to be printed as it now stands, by whose authority is not known. See Travis's Letters to Gibbon, and Parson's to Travis. Also, Griesbach's excellent Dissertation on the text, at the end of his second volume. Newcome omits the text, and the bishop of Lincoln expresses his conviction that it is spurious. Elem. of Theol. vol. 2d. p. 90 note.

That a passage so decidedly proved to be a *forgery*, should still find a place in the Sacred Records, must be matter of deep regret to every friend of truth. Yet we find Bible Societies sending it forth as sacred truth, in every copy of the New Testament which they circulate. Are we to lay this to the account of ignorance, or design? J. L.

#### SELECTED.

#### SALUTARY ADVICE FOR PARENTS.

"Consider thou who art a parent the importance of the trust, and that thy offspring have a claim on thee for their support; prepare them early with instruction, and season their minds with maxims of truth; watch the bent of their inclination: set them right in their youth, and let no evil habit gain strength with their years; teach them Obedience and they shall bless thee; teach them Modesty and they shall not be ashamed; teach them Gratitude and they shall receive benefits; teach them Charity and they shall gain love; teach them Temperance and they shall have wealth; teach them Prudence and fortune shall attend them; teach them Justice and they shall be honoured by the world; teach them Sincerity and their own hearts shall not reproach them; teach them Diligence and their wealth shall increase; teach them Benevolence and their minds shall be exalted; teach them Science and their lives shall be useful; teach them religion and their death shall be happy."

Our Br. N. Dodge, from New-London, will preach in the Church corner of Prince and Orange streets, to-morrow. Hours of service, half-past ten—three o'clock—and eight o'clock in the evening.

\* \* For sale at this Office, a few copies Kneeland's Lectures, Ballou's Eleven Sermons, &c.

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Payable in Advance.



# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JULY 31, 1824.

NO. 6.

## EXCOMMUNICATION

### OF DEACON HEART.

Deacon SAMUEL HEART, well known in the state of Connecticut, was excommunicated for believing in God as the Saviour of *all* men, about thirty years since. Deacon Heart died more than twenty years ago, at an advanced age, firm in the faith which brought down upon his head the vengeance of his Calvinistic brethren. The manuscript has remained with the aged widow of the deceased, until a few days since, and is now, for the first time, presented to the public. It will be read with more than ordinary interest, and leave an impression on the mind of the reader, favourable to the head and heart of the persecuted writer.

### THE DOCTRINE OF UNIVERSAL SALVATION,

*Vindicated in an ADDRESS to the Danbury Association; with an Appendix, containing a Narrative of the proceedings of the Association, respecting the Question proposed to them by the Baptist Church in Farmington, and the proceedings of the Church in Dealing with, and finally Excommunicating the Author. To which is added A few Observations on sundry passages in Doctor Edwards's Examination of Doctor Chauncy, in a Letter to a Friend.*

BY SAMUEL HEART.

GOD, OUR SAVIOUR, WILL HAVE ALL MEN TO BE SAVED. 1 TIM. ii. 3, 4.

### AN ADDRESS.

To the Elders and Brethren, delegated by the Baptist Churches of Danbury Association, to meet in Council at New-Hartford, on the 3d. Wednesday in September 1792.

Whereas the Church in Farmington have proposed to this respectable Council the following question, viz.

"Whether the Doctrine of the final Salvation of *all* men; and the full and complete restoration of the whole intelligent system, to a state of perfect happiness, in a voluntary subjection to the moral government of God, is to be deemed Heresy; and that such as profess to believe it, ought to be excluded from the fellowship of Christian Churches, in the Ordinances of the Gospel?"

Previous to your giving an answer to this important question, your candid attention is requested to the following observations:

It will doubtless be allowed that the agency of the Deity is concerned in all the events that take place in the moral, as well as natural world. Moral

agency, by no means consists in a power of acting independent of the Deity.

Although mankind act freely, in consequence of their own volitions, they are but accomplishing (even in the height of their wickedness) the designs of infinite wisdom; and fulfilling the determinate council and foreknowledge of God. The truth of this is abundantly evident, both from the light of nature, and divine revelation.

From the light of nature we learn the existence of a Supreme Being: "His eternal power and god-head are clearly seen, being understood by the things which are made." The moral perfections of the Deity are not so immediately known; for they are not so fully displayed, if displayed at all, by the things which are made. But it is by reasoning from his natural perfections, which are clearly known and understood, from their visible effects in the creation, that we attain the knowledge of his moral perfections. For the light of nature, if attended to, will teach us, that that Being who is the Author of all things, must be before all; necessarily self-existent and independent. And, as all other beings are dependent upon him for their existence, he must be above all—absolutely supreme—the sovereign disposer of all events—who governs the creatures he has made in such a manner as to make every thing answer the purpose for which he made it. From hence we infer his moral perfections. For that Being who has a necessary independent existence, must be possessed of every possible perfection.—Having no want—no deficiency in himself, he is therefore as necessarily infinitely and disinterestedly good, as he is self-existent and independent.

From the perfections of God, we may certainly determine that nothing takes place without his agency, not to say permission. With respect to those events that take place in the natural world, this will be readily granted by all who acknowledge a Supreme Being. And with respect to the events that take place in the moral world, it is impossible there should be any original cause exclusive of the divine agency. All creatures are dependent upon the Deity for their existence: and whatsoever constitutes moral agency in rational creatures is derived from him: and they are constantly upheld in existence, and all their powers and faculties, by which they are capable of performing moral actions, are constantly upheld and preserved by the same Almighty Power that first gave them being.

The Deity, being possessed of all possible perfection, must, from eternity, have a perfect prescience of all future events: and as he could with infinite



ease prevent it, he could never suffer (or rather cause) any thing to take place but what, all things considered, was agreeable to his will; and, upon the whole, for the best. To suppose otherwise would be an impeachment of his character, and imply either his want of wisdom to devise, or power to execute the best plan. All the events that take place in the universe, are therefore in consequence of the predetermination of the Deity: and are all necessary to complete that all-wise and perfect system of events, which was fixed and established in the Divine Mind from eternity.

Whatever the ancient heathen philosophers, or some of the fathers in the christian church have imagined concerning two original independent Beings, one the author of all good—the other the author of all evil, it is demonstrable that there can be but one first cause of all events that ever did, or ever will take place. And this first cause must be an infinite, immutable, unchangeable, and holy God. From the infinite perfection of the Deity, it is plain that his plan, (which encircles all events) must be free from all contingency, accident, innovation, or change. It must be as perfect as God himself is perfect: and therefore not subject to the least alteration or improvement. Where can any room be found for the alteration, or amendment of a plan, in the formation of which infinite wisdom, power and goodness were exerted? See this illustrated in the Circular Letter published with the last year's Minutes of this Association, wrote by Elder Whelpley.

Moral evil being an event which has in fact taken place, we must suppose its existence was necessary to render the divine plan complete and perfect. And as it was best, all things considered, that it should exist, it can be no impeachment of the perfect holiness of God to suppose him to be the cause of it. Whatever cause is assigned for the existence of moral evil, cannot itself be sinful; for, upon that supposition, the cause itself would be that moral evil it is supposed to be the cause of; which would involve the grossest absurdity.

Thus it appears from the reason and nature of things—from the essential perfections of the Deity, that, whatever constitutes moral agency, or however freely mankind act, in consequence of their own volitions, they are but accomplishing the designs of infinite wisdom, and fulfilling the determinate council and foreknowledge of God.

That the Divine agency is concerned in all the events that take place in the moral world, is likewise evident from many plain and express declarations of scripture. To this purpose see the 45th Chap. of Isaiah, verse 5, and on. "*I am the Lord, and there is none else. There is no God besides me.—I form the light, and create darkness. I make peace, and create evil. I the Lord do all these things. I have made the earth, and created man upon it. I, even my hand, have stretched out the heavens; and all their host have I commanded. Thus saith the Lord, that created the heavens, God himself, that formed the earth, and made it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else.*"

In this passage it is expressly asserted, that the divine agency is exerted in the production of evil, as well as good. The repeated declaration that he is God, and there is none else, seems to be designed to exclude every idea of any cause operating independent of him, in the production of any event whatever.

The history of Joseph and his Brethren, may serve as a specimen of the divine agency in ordering and overruling moral evil in general. Joseph's brethren acted freely, in their cruel treatment of him. Their designs were evil: but God meant it for good. In all their wicked and inhuman conduct towards their brother, they were but the instruments in God's hands of accomplishing his wise and benevolent purposes respecting the family of Israel. And even themselves finally shared in the blessings procured, by means of their selling Joseph into Egypt.

In like manner the Divine agency is concerned in all the sin and wickedness that takes place in the moral world. It is all connected with the most wise and benevolent designs of the Deity. And in the end will all terminate in a greater degree of general, and universal good, than could possibly have been procured without the existence of moral evil.

Expressly to the purpose are those passages of scripture respecting the sufferings and crucifixion of our Saviour; where it is said that *him, being delivered, by the determinate council and foreknowledge of God, ye have taken, and, with wicked hands, have crucified and slain: Of a truth Lord, against thy holy child Jesus both Herod, and Pontius Pilate, with the people of Israel were gathered together, for to do whatsoever thy hand, and thy council determined before to be done.* To the same purpose are all the prophecies respecting those future events which were to be brought about by means of the wicked conduct of moral agents. Hence we so often read that so and so it was done, that the scripture might be fulfilled, and that it might be fulfilled which was spoken by the prophets, &c.

Whatever difficulties there may be in reconciling the agency of the Deity in the production of moral evil, with that free agency of rational creatures whereby they are capable of virtue or vice, praise or blame, it seems to be the only scheme that can be supported, either by reason, or scripture.

I know it has been thought, by many, to be impious and blasphemous to suppose God to be the author of sin. And if sin, all things considered be an evil, I see not but it would be the height of impiety and blasphemy, to suppose God to be the author of it. Neither can I conceive it possible that it should ever come into existence.

To say that God permits sin, does not in the least solve the difficulty. The phrase *permit* signifies taking off restraint. The question still remains; What is it that will produce sin, if left to operate without restraint? If there is any thing in nature that will produce sin if not restrained, God must be the author of it. And his taking off restraint, and permitting that, whatever it may be, to



operate according to its natural tendency, will imply that God is the author of sin; as much as he is the author of any events that are produced by second causes.

To suppose that any thing exists, which, on the whole, is evil, or injurious to the system, would certainly argue imperfection in the Deity. Sin then must be considered, not as a real, infinite and boundless, but as a seeming, finite and limited evil; which, all things considered, is necessary to render the Divine plan complete and perfect.

Not man alone. All rationals Heaven arms  
With an illustrious, but tremendous power  
To counteract his own most gracious ends.  
And this of strict necessity. Not choice.  
That power denied—Men, Angels were no more  
But passive engines,—void of praise or blame.

Night Thoughts.

Moral evil consists in the voluntary opposition of finite creatures to the character and government of God; or their counteracting his benevolent designs. And although it is impossible that the Deity should ever be defeated, or his all-wise plan embarrassed, or that he should arm his creatures with a power to supersede, or frustrate his designs; yet it is not only possible, but consistent, and necessary, that rational creatures should have a power of counteracting and opposing his will. Otherwise they would not be moral agents; but mere machines, not capable of virtue, or vice—praise, or blame.

The same powers and faculties of nature which render a creature capable of moral virtue, of loving God, and delighting in his character, laws and government, render him likewise capable of vice, or opposition to the character, laws and government of God.

As God is love, and his whole plan founded in benevolence, so the law which he has given to his rational creatures, requires nothing but simple benevolence, or love to Being—a disposition to promote, and diffuse happiness. This law is founded in the nature of things; and results from the relation creatures stand in to God, and one another. Love is the grand cement which unites the intellectual system; and lays the foundation for the happiness of every constituent part of the vast aggregate body. It comprehends all the moral perfections of the Deity; and includes every thing that is virtuous, or necessary for the well-being and happiness of rational creatures.

This law of love, as it is founded in the reason and nature of things, is perpetually binding upon all rational beings. It is what the Deity himself observes, in his government of the moral system; for "God is love." All the divine perfections are summed up in it; and his whole plan is but the various operations of this single principle. All originates, and terminates in the most perfect benevolence.

The impartial good will of the Deity respects every creature which he has made; and his tender mercies are over all his works. The same infinite benevolence that secures the greatest possible good of the universe, equally secures the greatest possible good of every individual, of which the universe is composed. Not all the opposition of men, or dev-

ils, will ever be able, in a single instance to defeat the benevolent designs of that Almighty Being, whose council must stand, and who will do all his pleasure; and whose prerogative it is to bring light out of darkness, and good out of evil.

The present state is but a prelude to our existence; and resembles the primitive state of the natural world, when all was darkness, and a confused chaos; out of which the beautiful, magnificent, and harmonious system of nature was, by the Almighty Fiat, called forth. And from the perfections of God, and the analogy of his works, we may conclude that the present irregular, and confused state of the moral world will be rectified.—The period will come when it will appear to the views of the intelligent system, that all the seeming evil that takes place in the universe, was not only consistent, but necessarily connected with the perfect benevolence of the Deity; and conducive to the greatest good and happiness of the whole system. This idea is beautifully expressed by an elegant writer, by way of anticipation, in the following lines:

And see!

'Tis come—the glorious morn! the second birth  
Of heaven and earth! Awakening nature hears  
The new creating word, and starts to life  
In all its heightened forms; from pain and death  
For ever free. The great eternal scheme  
Involving all, and in a perfect whole  
Uniting as the prospect wider spreads,  
To reason's eye refined, clears up apace.  
Beneath life's pressure yet bear up awhile;  
And what your bounded views, which only saw  
A little part, deemed evil, is no more.  
The storms of wintry time will quickly pass,  
And one unbounded spring encircle all.

Thompson's Seasons.

If it should be said that this scheme sets aside the atonement of Christ, and supercedes the whole plan of the Gospel, I answer, By no means. The gospel is not to be considered as a scheme invented by the Deity, to remedy a deficiency in his original plan: but as being a part of it, and necessarily included in it. The world was created to be redeemed. The perfections of God were eternally engaged to secure the happiness of his creatures. We are not to suppose that the glory of God, and the final happiness of his creatures, are in opposition; but that they are necessarily connected, and involve each other. The glory of God displayed, in the recovery of lost and wretched sinners, will, no doubt, excite the devout admiration of intelligent beings through eternity. But the glory of God displayed in the utter ruin, and interminable misery of creatures, the work of his own hands, is a contradiction and would be an eternal source of grief to every virtuous benevolent mind.

I request the patience of this venerable Council while I advert to a few passages of scripture, which appear to me to prove that the final salvation of all men, and the full and complete restoration of the whole intelligent system, to a state of perfect happiness, in a voluntary subjection to the moral government of God, is designed in the designation of Christ to his mediatorial kingdom.

(To be continued.)



## DIALOGUE

*Between a Country Clergyman and a Quaker.*

*(Continued from page 34.)*

C. But you allow me a right to direct conscience.

Q. Yes, if it liketh thy direction. I have the same right.

C. You have self-conceit in abundance.

Q. When thou art free from it, thy rebuke may be seasonable. I think I have impartiality too: my religion bringeth me no rents, I only seek salvation from it.

C. Smart again.

Q. Dost thou feel it?

C. If I do, I ought to bear it, you know, from a teacher.

Q. I wish thou wert one. I am sure thou hast hitherto taught me nothing. I have fully confuted all thy propositions, and thou hast not answered mine.

C. You are too wise a man to be confuted or convinced.

Q. By thy arguments, undoubtedly.

C. By any arguments.

Q. That are insufficient.

C. In short, you are the most incorrigible sect living.

Q. And art not thou vain to endeavour to correct what thou sayest cannot be corrected?

C. I would, at least, do my duty, and save your soul, if I could.

Q. My soul is safe in the blood of Christ. Knowest thou any other safety?

C. Your safety will fail you, if you do not worship him in a proper manner.

Q. I believe in him, I pray to him, and to God through him; I pray for his spirit, I seek his will in his word, and beg for light to understand it, and praise him for it; and I live soberly. Is not this the whole of religion, and of religious worship? Canst thou teach me any better?

C. If you were to be taught, I could teach you to worship him decently.

Q. Thou meanest, I suppose, to bow at sounds, to make legs to a table, and to say after thee. This is not religious worship, but a task which any infidel can perform; nay, we have creatures among us that are not rational, and yet can perform it.

C. Was there ever such profane buffoonery?

Q. Why truly I think not.

C. None but a Pagan could jest thus with sacred things.

Q. Thou art mistaken, friend; Pagans reckon them sacred, and solemnized in their temples a number of merry motions, which were a jest to the primitive christians.

C. Good things are not the worse for being abused by the Heathens.

Q. True, nor foolish things the wiser for being used by Christians.

C. What, do you call the ceremonies of our holy church foolish?

Q. No, but to me they are not edifying.

C. To me they are, but your heart is hardened.

Q. Do not things that are edifying soften the heart? else what are they good for?

C. Grace must go along with them.

Q. Friend, won't grace do without ceremonies? Whoever hath grace, is already edified; and cannot I pray for grace without ceremonies?

C. Our church has established them as necessary to decency and edification. Has the authority of the church no weight with you?

Q. Yes, great weight, where she erreth not.

C. Of which you pretend to judge.

Q. Dost thou follow any church without knowing why? or should any man?

C. No.

Q. Then every man ought to judge of every church, as thou dost; by separating from every church but thy own, doubtless, because thou art most edified by her: and when she edifieth me also, I will also join with her.

C. You ought to join with her. She is the established church.

Q. If ours were established, wouldest thou join with us?

C. How! I join with fanatics!

Q. It becometh not me to return ill language; but it is plain that thou valuest not establishments; and why wouldest thou expect it from others, and set up duty against conscience?

C. Conscience! can't!

Q. By our conscience we must please God; but if it offendeth thee, I will call it by another name; I will call it opinion. Now, suppose I differ in opinion with thee and thy church, wouldest thou have me be an insincere man, a hypocrite, and a liar, by declaring myself of thy opinion, when I am not?

C. No, but—

Q. Have patience: I have another question to put to thee.—Wouldest thou have me change my mind, when I cannot change it?

C. No man shall tell me that it is impossible for him to be of the true religion.

Q. I am of the true religion, and so thinks every man; it being every man's nearest interest to be of the best.

C. A medley of religions is pernicious to society.

Q. Pernicious (if thou pleasest) to the pride of men, who would ride upon society over the belly of conscience. But what hath human society to do with what is in the heart of man concerning a future state, wherewith there can be no human commerce? Human society indeed should beware of those men who, under colour of conducting them to the other world, would engross this; of men who would make the whole body politic their slaves and tenants; and would take so much care of postures and opinions, as to leave them nothing but postures and opinions to take care of.

C. A fine harangue, truly! Who are the terrible fellows that do or would do all this?

Q. All who would bear no religion in the world but their own. The Popish Clergy have done it; and all other clergy, who make the same demands



upon society that they do, would do it. Do not all thy high brethren make the same demands, and contend for all the tyranny, wealth, and pomp of Popery?

C. I am not for Popery. But I am for the church's having all her own power and lands.

Q. That is, thou art for the worst parts of Popery, but not for Popery. Friend, religion claimeth neither power nor lands. Our Saviour had none, the apostles had none, and we claim none; and we cannot interfere with society, as they do who demand every thing that is great and good in society.

C. A pretty fellow to regulate society!

Q. I meddle not with society. I only desire its protection.

C. What have you to do then with church lands?

Q. Nothing. What hast thou? They were robbed from the laity by the Popish monks.—Art thou one? At the reformation the laity resumed them again: and both the church of Christ condemn the reformation? Or, what hath she to do with the cheats and robberies of monks, but to condemn them?

C. I hope you will allow us to keep what the law gives us.

Q. But why claimest thou more? And hath not the law that gave, a power to take away?

C. I dare say, you don't mean your own estate.

Q. Yes surely, if I robbed the public to get it, or turned the bounty of the public to the public detriment.

C. Have you the impudence to say that the clergy do so?

Q. Friend, there are clergy who do so; who for their own pride and debaucheries starve the laity that feed their luxury; who receive all their power and revenues from the laity, and leave the laity none.—And there are others who have great benefices for the exercise of religious functions, and never exercise any; but convert them into *sine-cures*, or leave them to a hireling. This, Friend, is worse than impudence, whereof I am not guilty. Does the spirit call them to this? For, if I am not deceived, you all declare yourselves called by the spirit.

C. I know you are nibbling at our keeping curates, and yet you keep a bailiff upon your estate.

Q. Yes; and I will turn him out, if he neglect my affairs, or trust them to a carter. How dost thou like the example? It is of thy own choosing. And thou puttest the cure of precious souls, for which Christ died, upon the same foot with the care of corn and cattle, which men eat: and upon a worse foot, if thou wilt not suffer us to choose our spiritual bailiffs.

C. And so you would have the same authority over clergymen, as over your ploughmen. Mighty civil!

Q. We maintain both, but at very unequal wages. Where would be the incivility or injustice of laying out our money for our own use?

C. Then the church might starve for you.

Q. Friend, thou mayest be learned, but thou art

very ignorant. The Church of Christ cannot starve, because it liveth not upon meats, and drink, and money.

C. Nor consists of solemn faces, prim cravats, plain coats, and broad hats.

Q. Thou speakest truth, notwithstanding thy intention.

C. Then why are you singular in your habits?

Q. Why art thou?

C. I am a minister of the gospel.

Q. Which never gave thee that tippit, nor that long and unhandy coat with many plaits.

C. But it is decent.

Q. My coat is more decent, and would become thee better. It is as plain and warm, and hath no long train, nor vain superfluities.

C. That solemn gait and mein too is very becoming.

Q. Wouldest thou have me cut capers, and practise smiles?

C. And be sure never alter the figure of that broad hat.

Q. It is not broader than thine.

C. I tell you I am a minister.

Q. Thy hat is none, and I make no ministerial use of mine. I do not go to my neighbour, and say, *Neighbour, I demand the tenth of thy substance, by virtue of this broad hat.*

Q. Sir, who does?

Q. Friend, thou art very passionate. I am only defending my hat, whereof I make no other use but to keep my head warm.

C. Why don't you pull it off upon occasion?

Q. I do upon proper occasion, that is, when I seek God.

C. But never to man.

Q. Therefore I do not, because I do it only to God. I think that the acts of worship, which we pay unto God, ought not to be confounded with ceremonies of civility paid unto men. Thou bowest at the name of Jesus, dost thou bow also at the name of the king?

C. But you are inconsistent with yourselves. Your style to God and man is the same, and you *thee* and *thou* them both alike.

Q. We speak properly, to one God as one God, to one man as one man. Thou art more inconsistent with thyself. Thou reckonest *thee* and *thou* disrespectful to man. Why usest thou the same language to God?

C. It is the scripture style.

Q. To man as well as God. Besides, friend, let me tell thee, that the using the plural number to single persons, was begun in flattery to princes and great men; as was also the ceremony of the hat and the knee, and came to be practised as marks of adoration paid to men, who were thereby set up in God's stead; and where they cannot go that length, yet they feed natural pride, and make differences among men, where nature hath made none.

C. We do not use them as marks of adoration.

Q. I believe thee; but still they are marks of insincerity, and of a submission which is not due from man to man. Friend, these civil ceremonies



are of evil efficacy, and apt to deceive the mind into a slavish and superstitious veneration for persons. They make unnatural distances in society, and set men too far above and below one another. By such steps kings came to be worshipped as Gods; as several of the *Roman Emperors* formerly, and lately thy friend *Louis* was deified by many of thy *French brethren*.

(To be continued.)

### SOUTHERN ASSOCIATION.

The Southern Association of Universalists, held their Semi-Annual Session in Attleborough, (Mass.) on Wednesday and Thursday the 9th and 10th of June.

Br. SEBASTIAN STREETER, Moderator, Pro. Tem.

There were TWENTY brethren in the ministry present. Four labourers were received into the fellowship of the ministry. Six discourses were delivered by Brs. J. FREIZE, H. BALLOU, 2d, T. WHITTEMORE, S. STREETER, T. JONES, and H. BALLOU.

The Association decided, in future to have but one session in the year, to be held the first Wednesday and Thursday in June, and adjourned to meet in South Wilbraham, in June, 1825.

### TO ALL THAT LOVE TRUTH, AS IT IS IN JESUS.

BELOVED BRETHREN,—The period has arrived, when again it becomes our pleasing duty to address you, on the most important, as well as the most delightful subject, the cause of truth, and the progress of the principles of Universal Benevolence. When we contemplate the great revolutions that are taking place in the moral world; when we behold the rapid advances of the "true light," that now shineth, when we witness the power of the gospel of the grace of life, over the limited systems of darkness, superstition and death, we look forward with rapture to that glorious era, when, we trust, its triumph shall be complete, and when all men shall join the celestial chorus, and chant the heavenly theme, "Glory to God in the highest, peace on earth, good will to men;"—when the visionary terrors of an endless hell, shall have ceased to operate on the human mind; when love to God, love to man, and an inviolable attachment to the laws of moral virtue, shall form the only principles of action, and the true basis of the conduct of man, in all his moral and social relations.

From what is known of the changes, that have been effected, during the last half century, and the prevalence of liberal christianity at the present period, we cannot but indulge the pleasing anticipation, that a short lapse of years will witness its undisputed, and universal predominance in the human breast. We hail it as a happy omen, as a welcome harbinger of the conquest of light and truth, that the terrific, the abominable, and unmerciful doctrines of past times, are fast on the wane, and are daily losing their importance and their support.—Much has been done, to hide their deformities from human eyes; for ages has all the strength of the

clerical phalanx been employed to secure from the public gaze, the mysterious image, that has been set up as an object for the blind homage of a superstitious world. But, in despite of their strength and cunning, the veil has been rent assunder, the secret recesses of the temple of the mystery of darkness has been penetrated, its idols have been exhibited in open day, and their hideous forms exposed to public view.

It is true, that in the progress of this work, a great diversity of opinion has existed; sects have multiplied in a great degree, and many have feared that the downfall of all religion would be the final consequence. But, we think these fears to be groundless. These differences undoubtedly originate in a more extensive, free, and impartial investigation, than was encouraged, or even permitted in the darker ages; and that every new system is, in some degree, an improvement on the old, we may fairly infer from the fact, that the opinions of men are becoming more and more liberal, and, of course, more and more beneficial to mankind. For, the more liberal our feelings, the stronger the excitements to moral virtue, the more disinterested our benevolence, and hence, the better and the more honorably, we shall fill our several stations, and discharge our several duties in society.

Therefore, so far are we from entertaining any fearful apprehensions on the subject, that we view all these various movements, as being effected by the operation of the leaven of truth, which will finally purify the whole mass, and reconcile the world to God.

Brethren, weak and imperfect beings as we are, it is not to be expected, that we should be absolutely free from error; nevertheless, after reviewing all the creeds of men, reasoning from what we see and learn of the divine Being, in his works and in his word, we think ourselves justified in saying, that the fundamental articles of our belief, completely harmonize with all his attributes, and inculcate, in the strongest possible manner, our duty to Him, to our neighbour, and ourselves. While then, inspired with divine Benevolence, we anticipate the final restoration of all intelligent beings, to holiness and happiness, may the same spirit induce us to make use of every exertion, to promote the work of goodness, and to evince, to those around us, that the holy religion we profess, exists, not in nominal profession, forms and rituals, but in the heart:—and that "the grace of God, which bringeth salvation to all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in the present world."

"The Southern Association of Universalists," convened at Attleborough, on Wednesday and Thursday, the 9th and 10th inst. and we can truly say, it was a season of refreshing to our souls. The religious services, which were numerous, were solemn, devout, and instructive, and were attended by a numerous, respectable, and attentive audience. And a numerous and correct choir of singers, added much interest to the occasion, by the chaste and excellent performance of a judicious selection of sa-



cred music. Twenty brethren united in the great work of preaching the impartial grace and sovereign love of God, were collected together, from various parts of the vineyard of our Lord, and the intelligence, received from each other, of the progress of divine truth, was such as to gladden our hearts, and to excite in us lively emotions of gratitude and praise, to the bountiful Parent of the human race. Four brethren, qualified for the work, received letters of fellowship, and are gone forth, to spread the "good tidings of great joy, which shall be to all people."

Brethren, we will not withhold from you, the joy we experience, in giving you the information, that the difficulties, which have for some time past existed between some individuals in this body, and which have excited so much regret, and such general interest, have, at length, been amicably adjusted; and thus, peace and harmony restored, to the satisfaction of the brethren, and we trust, to the disappointment and discomfiture of our inveterate opposers—and we doubt not, that we, that you, one and all, will unite our exertions, henceforth, to prevent the springing up of any root of bitterness, whereby peace and harmony may again be interrupted. May past examples suffice, as a serious admonition to us, ever to labor to "keep the unity of the spirit in the bond of peace."

We would now return our acknowledgments to the brethren at Attleborough, for their generous hospitality and kind attention to us, during the session: and we sincerely pray, that they may be rewarded an hundred fold, into their bosoms, for their labor of love.

Finally, dearly beloved in the Lord, we exhort you to move on, with the prize in view, in the glorious cause in which you have engaged; let no consideration turn you aside from the truth, let nothing divert your attention from the great interests of the Redeemer's kingdom. Be guided in all your concerns in life, by the precepts of the gospel, and thus glorify God, do honor to his cause, benefit yourselves and others, promote the highest interest of Society, thereby proving yourselves worthy the name you bear. God grant us strength and wisdom so to do, Amen.

By order and in behalf of the Southern Association.

JACOB FRIEZE, Clerk.

June 15, 1824.

#### POPULAR DECEPTION.

A friend has requested a brief comment on Rom. xvi. 17, 18, stating that this passage has been introduced to disprove the doctrine of God's impartial goodness, &c. The passage reads as follows—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple."

The doctrine which Paul's brethren learned, was the doctrine that "God is the Saviour of all men,"

&c. for Paul taught no other. The divisions and offences spoken of, were caused by a contrary doctrine, which teaches that God is *not* the Saviour of *all* men, but of only a part. Paul says, avoid them; that is, such as cause divisions, &c. Paul adds, "They that are such serve not our Lord Jesus Christ, but their own belly." In other words, they serve for the "loaves and the fishes," as men, in days of yore, went to follow Christ at Capernaum. "And by good words and fair speeches deceive the hearts of the simple. Good words and fair speeches! Like Absalom of old, who stood in the gate, and kissed all who went to the rightful king, for judgment and justice, and said, "O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice: so Absalom stole the hearts of the men of Israel," by "good words and fair speeches." What a terrible king we have, but this Absalom, his word for it, is a very clever fellow, he would render justice to *every* man, if he could. How affectionate and kind he is, he is so fair, he even condescends to kiss us; an excellent man this, far superior to this old king of ours.

"Good words"—Aye friends, I would save you, if I could, says the preacher. "Fair speeches"—"I would spend and be spent to save only so much as one poor soul of you!" Excellent man. His belly is served, and he is very kind. But God, he will make you miserable. O that I were judge; I would save you. Thus they "deceive the hearts of the simple," Absalom like, and ride upon the backs of the people.

These are the divisions and offences which are contrary to Paul's doctrine. Therefore, avoid these modern Absaloms, who libel the King of Heaven, deny His love and goodness, and offer themselves as possessing more love, more kindness, more concern for the souls of the people. When I hear a man say, Sinners, you are in the hands of an *angry God*, who will make you *endlessly wretched*, O that I could save you, I would do so, and so, I hear a man who serves his own belly, "and by good words and fair speeches deceives the hearts of the simple."

#### ANECDOTE

OF THE LATE ELHANAN WINCHESTER.

This gentleman was justly esteemed as a highly estimable person, and his popularity as a preacher is well known to many in this country. He was a Universalist by profession, and was well able to illustrate and defend his views of religion.—He was a believer in the punishment of the wicked after the resurrection, but he held that this punishment will not be eternal, the great object for which it will be inflicted by our wise and merciful Father in heaven being the benefit of the sufferer; consequently, that, as regarded each individual, his sufferings will be at an end when his bad habits are corrected and his evil passions subdued; in other words, when, "being made free from sin, he shall become a servant of righteousness." Mr. Winchester's sentiments on the other topics, particularly respecting the person



and death of Christ, were, it is believed, what are usually called orthodox; but his spirit was truly liberal. As specimens of his liberality, allow me to relate two facts of which I was a witness.

In the months of February, March, and April, 1796, the late Dr. Priestly delivered a course of Lectures in the Universalists' Church of Philadelphia, of which church Mr. Winchester was at that time the minister. Dr. Priestly preached on Sunday morning, when Mr. Winchester always attended. After the lectures on the Evidences of Divine Revelation had been concluded, Dr. Priestly delivered a discourse in vindication of Unitarianism, and the same morning administered the Lord's Supper, of which Mr. Winchester partook; thus publicly showing that in his opinion, there was no reason why Unitarians and Trinitarians should not unite in celebrating the death of Christ; the greatness of whose love they all acknowledge, and whom they equally own as their Lord.

But Mr. Winchester avowed his catholicism, as well by his language in the pulpit, as by his conduct when simply appearing as a private Christian, among a numerous assembly of worshippers.

One Sunday afternoon, in the course of his sermon, he related the following incident, which will now be detailed, as much as possible, in his peculiar manner. "I was once asked," said he, "whether I thought it possible that a Socinian could be saved. Knowing that the person who put such a question was weak and narrow minded, instead of giving an immediate and direct answer, I said to him, my friend, before I make any reply I must know what you mean by a Socinian. As he appeared to hesitate, I proceeded thus. Do Socinians believe that Jesus is the Messiah? he answered, O yes, they believe this, but they deny that he is God, equal with the Father. I further asked, Do they believe that God raised him from the dead? he promptly rejoined, they believe and lay great stress on his resurrection, and often dwell on it; but they do not believe in the great doctrine of his atonement.—To this I answered, recurring to the question he had put to me, "whether I thought it possible that a Socinian could be saved?" it is of little consequence what my opinion is on the subject, but I can give you the opinion of the apostle Paul respecting persons who acknowledge that Jesus is the Christ, and who believe that God raised him from the dead. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 9. Now, as you have admitted that Socinians believe both these truths, it necessarily follows, agreeably to the decision of Paul, that, provided their conduct correspond with their profession, they shall 'be saved'."

It is of importance to bear in mind, in order fully to estimate the liberal spirit of Mr. Winchester, that he was himself a believer in the Deity and atonement of Christ; but he did not venture to limit the mercy of God to those who were like-minded, nor to utter anathemas against any sincere

professors of christianity, however widely they differed from himself on points of faith.

*Unitarian Miscellany.*

### RELIGIOUS NOTICE.

An *Association of Universalists* is expected to meet in DEERFIELD, (N. H.) on the last Wednesday and Thursday in August next. Public services on that occasion are appointed to commence on Wednesday at 2 o'clock, P. M. Hopes are entertained, that the following ministering brethren will attend. BRS. E. TURNER, E. SMITH, S. STREETER, P. DEAN, H. BALLOU of Boston, T. WHITEMORE of Cambridge, H. BALLOU of Roxbury, E. CASE, JR. now in that region, D. SKINNER, L. BRIGS; and others are desired to attend, who can make it convenient.

### GOSPEL HERALD, &c.

A friend recently handed us a kind of Handbill, said to be published in the state of New-Jersey, entitled, "Gospel Herald with inverted trumpet, or, a passage to Heaven by the way of Hell," &c. &c. Then follows the celebrated poetical effusion extracted from the Sermon of a coloured man in the state of Vermont. A long title, and about thirty lines of rhyme, constitute this extraordinary effort at confutation and opposition. The papermaker and printer may receive a little benefit on such occasions, but the pretended author and publisher of this thing, is an object of pity, and shall receive our good wishes. We inform all concerned, that we know of no "passage to Heaven," but by way of Jesus Christ.

### ORTHODOX WIT.

A religious Anecdote has been circulated in the orthodox publications of the day, which savours of the folly and weakness of the opposers to God's salvation. The story amounts to the following:

A child discoursing with an adult person of "*The Children in the Woods*," (a famous story,) asked, (the Universalist, of course,) where the children went, when they died? To Heaven, was the reply. Well, where did the wicked uncle go, when he died? To Heaven, was the answer. Won't he kill the children again? asked the child!

This is a pretty Anecdote; it will bear an improvement. Where did Uriah the Hittite go, when he died? To Heaven. Where did David go, when he died? To Heaven. What! They both go to Heaven? Won't David kill Uriah again?

Where did the poor Christians go, whom Saul of Tarsus (afterwards Paul,) persecuted? To Heaven. Where did Paul go? To Heaven. Won't Paul persecute them again?

But, where did *Servetus* go, when he died? To Heaven. Where did John Calvin, (his murderer) go? To heaven. Won't Calvin roast Servetus again?

The lovers of orthodox wit, may answer the above interrogatories.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRISTIE-STREET.



# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, AUGUST 14, 1824.

NO. 7.

## EXCOMMUNICATION

### OF DEACON HEART.

(Continued from p. 43.)

Numerous are those passages which prove that Christ died, not for a select number but, for mankind universally. Some of which are the following:—In Rom. v. 8, it is said that Christ died for *sinners*; and verse 6, for the *ungodly*; and in 1 Peter iii. 18, for the *unjust*. But in 1 John ii. 2, it is affirmed, in more extensive terms, that he died for the *whole world*. And that it might not be misunderstood, scripture affirms, Isa. liii. 6, God laid on him the iniquities of us *all*. It is said, 1 Tim. ii. 6, that he gave his life a ransom for *all*. And Heb. ii. 9, that he tasted death for *every man*. And he sent his apostles forth to preach repentance, and remission of sins, through his name, to *all nations*. Matt. xxviii. 19. To *every creature*. Mark xvi. 15.

Now if Christ died for *all men*, the salvation of all perfectly falls in with the design of his death. The propitiation he has made, is for the sins of the *whole world*. And as Christ died for all men, as is abundantly evident from the foregoing texts, and a multitude of other passages of sacred writ; so likewise, it is evident from almost innumerable express declarations of scripture that God designs, finally and certainly to save *all mankind*, and restore the whole intellectual system. Not to mention any of those many passages in the Old Testament, that allude to such a consummation, I shall mention some plain passages in the New Testament, which prove the point beyond any reasonable doubt.

The first passage I shall mention, is Col. i. from the 16 to the 20. "For by him were all things created that are in heaven, and that are in earth, visible and invisible: whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things; and by him all things consist. And he is the head of the body, the Church; who is the beginning; the first born from the dead; that in *all things* he might have the pre-eminence. For it pleased the *Father*, that in him should all fulness dwell; and (having made peace through the blood of his cross) by him to reconcile all things to himself; by him, *I say*, whether *they be* things on earth, or things in heaven." Another passage I shall mention, is Phil. ii. 9, 10, and 11. "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father." Again: Acts iii. 21. Speaking of Christ it is said, "Whom the heaven must receive until the times of the restitution of *all things*; which God hath spoken by the mouth of all his holy prophets, since the world began." In Eph. i. 9, 10, after the apostle had spoken of the wonderful riches of the grace of God, wherein he hath abounded towards us, in all wisdom and prudence, he adds, "Having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself, that in the dispensation of the fulness of times, he might gather together, in one, *all things* in Christ; both which are in heaven, and which are on earth, even in him."

As the ground and reason, why we should pray for *all men*, it is asserted, 1 Tim. 2, 4, that "God our Saviour *will have all men* to be saved, and come to the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified in due time." Now if God be really *willing* that all men should be saved, they most certainly will be. The praying for all men universally, is the duty here enjoined. *All men* are therefore the persons meant, by the *all men* God is willing, or desirous should be saved. The reasons given why God desires the salvation of all men, are because there is one God, and one Mediator between God and men, the man Christ Jesus. Now these are reasons that extend equally to all men, without limitation. There is one God; that is, all men have one God and Father. God is as truly the God of one man, as another; therefore the same reason to think he should be desirous of the salvation of every man, as of any man. We may collect the sense and full force of these words from Rom. iii. 29, 30, "Is he the God of the Jews only, and not of the Gentiles? Yes, of the Gentiles also; seeing it is one God that justifieth the circumcision by faith, and the uncircumcision through faith." The mediation of Christ Jesus, equally extends to all men. The parties between whom he mediates, are God and men; that is, men universally; and not some men, in distinction from others.

A revelation from God, directly affirming that he desires *all men* should be saved, is doubtless a sufficient reason for us to believe that they eventually shall be; for if he is sincere in his desire, what should hinder it? Shall we suppose the obstinacy of sinners is an overmatch for the infinite goodness, wisdom, and power of God? When the all-merciful God has expressed his desire that all men should be



saved, and has actually sent his own son, to give his life a ransom for all, can it be rationally supposed that both the desire of God, and the consequent death of Christ, should be of no avail? which it seems will be the case, if they finally, and eternally perish.

There are numerous passages of scripture that prove there is a time coming, when sin shall be destroyed in every heart; and every man made meet for salvation, and become willing and obedient subjects to God; either in this state, or another. Some of which are the following. 1 John iii. 8. "For this cause was the Son of God manifested, that he might destroy the works of the devil," i. e. sin and wickedness. And verse 4. "He was manifested to take away our sins." Hence his forerunner John the Baptist, says of him, John i. 29. "Behold the Lamb of God, which taketh away the sin of the world." In Matt. i. 21, it is said, "He shall save his people from their sins." Again; it is said Heb. ii. 7, 8. "Thou hast put him over the work of thine hand: thou hast put all things under his feet." Again. 1 Cor. xv. 25, 26. "He must reign till he hath put all enemies under his feet. The last enemy shall be destroyed, death."

If all things shall be subjected to Christ, there will be nothing left unsubjected. The time will then come, and must come, when sin, among other things, shall be subjected to him. For it is an enemy; yea a principal enemy,—emphatically that enemy which Christ came into the world to destroy. Now, how can sin be destroyed, or subjected to Christ, but by effecting such a change in sinners, as shall make them, instead of rebels against God, his willing and obedient subjects? There is no other possible way, in which an end can be put to the dominion of sin.

Sin consists in voluntary opposition to God; nor can it be destroyed, and reduced under subjection to God, but by application to the wills of sinners, so as to gain their consent to become the obedient servants of God. If all things, without any limitation, or exception, shall be brought under subjection to Christ, then the time must come, sooner or later, either in this state or some other, when there shall be no rebels, no enemies against the moral government of God.—I think the apostle's argument proves this, if it proves any thing at all. The mediatorial kingdom was put into the hands of Christ, for this very purpose; and he will be all, in all, in the kingdom of grace, till this end is accomplished. But when he has discharged his mediatorial trust, by reducing all enemies under subjection to the divine government, then will he deliver the kingdom to God, even the Father, that God may be all, in all.

But I fear I have already intruded too long on the patience of this respectable audience. I beg leave, however, just to observe, that this doctrine, (if I know any thing of the nature and effect of grace in the heart,) exactly agrees with christian experience; and perfectly corresponds with the benevolent feelings of the truly virtuous mind. Whatever fearful apprehensions sinners, under awakenings, may have of the terrible attributes of

God, and his dreadful wrath and vengeance, no sooner are their stubborn wills subdued, and their opposition to the character, and government of God broken down, but they see it is not the perfections of God, but their own unreasonable, wilful obstinacy, that is the only obstacle in the way of their happiness. They discover an infinite fulness, an ocean of good, in the Supreme Being—enough to fill and satisfy the boundless craving desires of every immortal soul.—How they stand astonished at their own stupidity and folly, that they should ever feel their hearts opposed to such infinite goodness! that they should so long stand it out against the endearing calls of the gospel and spurn at offered grace!—Whereas before, they could not endure the thoughts of the absolute sovereignty of God, and lying at his mercy, they now see, and feel, that here, and here alone, is their only safety. It is the joy of their hearts, that the Lord God omnipotent reigneth: and that they are in his hand, and at his disposal. They willingly ascribe their salvation wholly to the free and sovereign grace of God, and count it their highest honour to lie prostrate at his footstool.

I appeal to you, my Fathers, and Brethren in Christ, if something like this, has not been your experience? Did you not then long for the salvation of your fellow creatures—your fellow sinners, that they also might taste and see that the Lord is gracious? Did not your bowels of compassion move, and your benevolent pity flow forth towards them? Could you bear the thought, that they should utterly perish, and be the wretched victims of their own folly? Did you not long for them, in the bowels of Christ—and was it not your heart's desire, and prayer to God, that they might be saved? If this has been the case, suffer me to tell you, I believe it to be the language of grace in your hearts. These devout longings, and earnest breathings of soul, for the happiness of *all* your fellow creatures, was begotten in your hearts by the spirit of God. There is something in it, which is god-like: for as the beloved apostle informs us, 1 John iv. 7, 8. "Love is of God: and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love."

It is now submitted to the judgment of this respectable Body, whether the doctrine of the final salvation of *all* men, and the full and complete restoration of the whole intelligent system, to a state of perfect happiness, in a voluntary subjection to the moral government of God, is to be deemed heresy; and that such as profess to believe it, are to be excluded from the fellowship of christian churches, in the ordinances of the gospel.—Or, whether there is not sufficient evidence from the reason, and nature of things—from the perfections of the Deity, as discovered by the light of nature, but more especially from the abundant plain and express declarations of the mind and will of God, in the volume of his word, to prove beyond any reasonable doubt, that this is a consummation of the Divine plan, not only to be most ardently and devoutly wished, but also to be most confidently and firmly believed. So that,



while it is our hearts' desire and prayer to God, that all may come to the knowledge of the truth and be saved, we may pray in faith nothing doubting, but that the Supreme Being, who "worketh all things after the counsel of his own will," and who "will have all men to be saved," will, in this respect, do "exceeding abundantly, above all that we can ask or think, according to the working of his mighty power, whereby he is able to subdue all things to himself.

To conclude: What an animating prospect does this doctrine afford! How delightful and transporting to the benevolent mind, to contemplate such a glorious consummation of the Divine plan! What a solid foundation for the most firm and unshaken confidence in God, amid the darkness and confusion that involves the present state! How it dispels the dismal gloom, which is so apt to overspread our minds, when we extend our views into futurity! What safety may we feel, in being in the hands of that Almighty Being, whose will is to conduct all his creatures to the highest happiness their natures are capable of! How it enlightens the dark valley of the shadow of death—illuminating the gloomy passage from this into the other world! For (as the before-cited author, in his celebrated Poem on the Seasons, elegantly expresses it in the following lines, which breathe sublime confidence, and devout transport,)

I cannot go where universal love not smiles around,  
Supporting all yon orbs, and all their suns;  
From seeming evil, still educating good,  
And better thence again; and better still,  
To infinite progression! But I lose  
Myself in him—in light ineffable! Come then,  
Expressive silence, muse his praise.

(To be continued.)

#### DIALOGUE

*Between a Country Clergyman and a Quaker.*

(Concluded from p. 46.)

C. Does the light within teach you all this?

Q. My natural light, which thou callest reason, sufficeth to confute thee. The other light seemeth to be withheld from thee, and therefore thou mockest it; it better becomes a christian to pray for it.

C. You are an impudent man. Is it from your inward light that you reproach me, as if I were not a christian?

Q. Thou art very tender. I do not reproach thee with any such thing; but I am sure that christianity teacheth no man to deny the inward light, and to wax angry and revile.

C. I do not deny that there is such a thing as the light of the spirit, but I deny that you have it.

Q. Thy censure is rash. How knowest thou what is within me?

C. By what comes out of you.

Q. I judge not of thee by the same rule; I hope thou hast charity, though I see it not. But I will abide by thy rule in relation to myself. What hast thou heard me utter but the words of truth and soberness?

C. Not a word of the spirit, I am sure.

Q. Knowest thou him? If thou dost, thou must know that he is the author of truth.

C. But not of sauciness and schism.

Q. True, Doctor; and therefore the Quakers do not saucily insult, nor uncharitably damn all those, or any of those who differ from them. That is the only anti-christian schism, which damneth all men as schismatics, except its own cruel club.

C. A smart casuist, I'll assure you, to vindicate the Quakers from schism!

Q. I wish thou couldst vindicate thyself as well upon the same pious and benevolent principle.

C. What! do you charge the established church with schism?

Q. God forbid; I only wish thee, and such as are like thee, a more peaceable and more merciful spirit. Thou art not the established church.

C. And dare you say that the Quakers are not schismatics?

Q. Yes, certainly; I think that all good men, of all professions, will be saved. This is charity; I separate from no church out of pride or interest, and am therefore no schismatic.

C. And herein, I suppose, the spirit is your voucher.

Q. I desire no other, and can have no other for the thoughts of my heart.

C. For which we are to take your word, for I think you never take oaths.

Q. The Scripture forbiddeth us to swear at all.

C. It forbids profane cursing and swearing.

Q. Doctor, it forbids all swearing.

C. But the solemnity of an oath in the presence of God, is an act of religion.

Q. All speaking is in the presence of God, and speaking the truth is an act of religion. When we are called upon to give our testimony to the truth, we never refuse it.

C. I should be sorry to have my property depend upon your affirmation.

Q. If I am a good man, thou needest not distrust me; If I am a bad man, my oath will not secure thee.

C. I believe indeed, the affirmation and oath of a Quaker are much alike.

Q. They ought to be alike among all christians, and all moral men; and therefore let thy meaning be ever so bitter, thou givest an honourable testimony to Friends. I hope thou findest the same faithfulness and sincerity among thine. Is not the word of a churchman as good as his oath?

C. I hope better than a Quaker's, at least.

Q. Not if a Quaker speaketh the truth.

C. That *if* was well put in.

Q. Be it so; thou mightest have spared thy reproach, by which thou wilt gain nothing. None of us have been accused of false evidence, and doubtless thou hast heard of many churchmen punished with public infamy for perjury.

C. I suppose you do the thing more slyly.

Q. I thank thee for allowing us to have more discretion than thy disciples. If they have, at least, as few restraints, and more folly than we have, how are they bettered by thy teaching? and how is their oath better than our affirmation?

C. I cannot answer for profligates.



Q. Nor oughtest thou to suspect us for profli- gates without a cause.

C. I must beg leave not to value a Quaker's af- firmation so much as a churchman's oath.

Q. I will value it as much without leave. Friend, are thy brethren more loyal by taking oaths, than men of our persuasion are without taking any?

C. I'll take my oath that thou art a sancy fellow.

Q. I am not so the more for that.—But is that thy best answer? I could easily have given thee the same, had it been suitable to good manners.

C. Manners! O my sides! Why, you are the most unmannerly of all sects? So unmannerly, that there is no living with you; and all that do, despise you.

Q. Friend, I in particular have given thee no cause for thy accusation, nor for thy contempt; and what thou sayest of us in general, thou sayest passionately, and it comes from prejudice, or ill information. In *Pennsylvania*, where we have the power, we do not molest nor revile any man of any religion; and thou thyself, for all thy intemperate spirit, mightest live there with full freedom.

C. I live among you! I live among fanatics!

Q. I do not invite thee. There are no tithes there to allure, but there are *Indians* to convert. How likest thou the employment, and the terms thereof?

C. Sir, I have no call there; I have employ- ment in my own parish.

Q. I hope thou hadst a call thither.

C. Yes, Mr. *Pert*, to preserve peace and reli- gious order; though you are an enemy to all order.

Q. Thou hast not a more orderly man in thy parish: and many of thy flock are very disorder- ly, especially upon holidays, which, I think, are part of your order, and celebrated with drunkenness, and with breaking my windows.

C. Did I exhort them to it?

Q. No; thou didst only point out Quakers to them, as a people not fit to live among Christians.

C. I preached what I thought it my duty to preach.

Q. And they practised what they thought thou hadst taught them to practise.

C. If you would wisely remove to *Pennsylvania*, you might live there with freedom, you know.

Q. So I would, if my affairs would let me; as I might here, under the protection of the law, if thou wouldest let me. Let me tell thee, friend, for the credit of the Quakers' government in *Pennsylvania*, there is not a more thriving colony in *America*. They encourage and protect all men, and persecute none. They are friendly to the savage *Indians*, who come freely into their houses by day, and by night; and any man in a Quaker's habit may travel safely and singly through all the nations of *North America*, who will be ready to receive and assist him.

C. The Quakers are obliged to live peaceably with their neighbours; you know they must not fight.

Q. Knowest thou any better way to avoid fight-

ing, than a peaceable spirit? And ought not all men to avoid fighting? The Quakers, since their first establishment there, have had no wars. It is not so in *New-England*, where men, like thee, are for spiritual dominion, and trust to the sword. They use the poor natives ill, who therefore make frequent incursions upon them. Men who will take away by violence the lands and goods of others, and domineer over them, must fight to defend what they do. The Quakers have hurt no man, and no man offers to hurt them.

C. Commend me to their human prudence! The Quakers will make no man their enemy by their zeal for christianity.

Q. Friend, thy abuse ends in praise. The Qua- kers use no man as an enemy for his religion; and they who do, have not zeal, but fury and fanati- cism. Our Saviour and his apostles had no such zeal. Ill usage, fierceness, and barbarity, convince no man; nor is any man made a christian by rage and power.

C. It would be a great pity that such as you should make any. A Pagan converted into a Qua- ker, makes but a sorry exchange.

Q. These words would fit the mouth of a Pagan better than thine; and a Quaker is better qualified to reason with a Pagan, than thou art. We have nothing to desire of him—but to be a Christian, and we gain neither money nor authority by his conver- sion. But with what face can such as thou art, tell a nation of heathens: "Gentlemen, be of my reli- gion, and in requital I will be your lord and master, and take the tenth of all you have, and all else that I can get: none of which can ever return to you again, let me use it, or abuse you how I will." And yet can men of thy spirit and pretensions reason in sincerity at any other rate with any sect of men in the world?

C. The man raves.—Can people pay too much for their souls?

Q. They ought to pay nothing; the blood of Christ is already paid. Is not that sufficient? And dost thou really confess that thou wouldest not save souls without payment?

C. I will bear no more.—This is audacious be- yond human patience.

Q. Doctor, nothing is beyond christian pa- tience.

C. Too much liberty makes you insolent.—We shall find some other way of confuting you.

Q. Thou meanest force, which is the champion of bad reasoning, and a bad cause.

C. Hold your tongue, prater.

Q. I have liberty of speech from Christ and the law.—Wouldst thou restrain it by thy breath?

C. It is a pity thy breath were not restrained.

Q. Friend, may God of his great mercy forgive thee: Farewell.

From the Herald of Salvation.

#### ANOTHER EXCOMMUNICATION.

Some time during the winter past, Ezekiel W. Robbins, a young man of unblemished moral char- acter, was excluded from the Congregational



Church in Adams, (N. Y.) merely for believing in the fulfilment of the divine mission of Christ, who "came to seek and to save that which was lost."

While pursuing classical and theological studies with an intention of becoming a preacher of Calvinism, Br. Robbins became convinced of the falsity of the doctrine of endless, merciless punishment, and joyfully embraced the doctrine of the restitution of all things, "which God hath spoken by the mouth of all his holy prophets since the world began." He has commenced the labors of the ministry of Universal Reconciliation, and we confidently trust that he will be instrumental in turning many to righteousness, and bringing them to the knowledge of the true God.

The following is a copy of his excommunication, with the pretended *authority* for this relic of Popery.

"The authority of the church to exclude unworthy members from her communion, is of divine origin. The authority under which we act in the present case, is from the apostle Paul, in his epistle to Titus, 3d chapter, 10th and 11th verses. 'A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself.' Acting under the authority of God, communicated in his holy word, I proceed to declare, that 'Whereas Ezekiel W. Robbins hath been, by sufficient proof, convicted of heresy in denying the doctrine of endless punishment, and after much admonition and prayer, obstinately refused to hear the church, and hath manifested no evidence of repentance: therefore, in the name, and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church.'

"A true copy of the original. Attest,

"ABEL L. CRANDALL, *Pastor*.

"Adams, May 8, 1824."

To Parson Abel L. Crandall.

Dear sir,—Since you have felt it to be your duty to exclude a worthy member of the church in which you labor, from its communion, for the sole reason that he found it necessary for him, in order to maintain "godliness and honesty," to reject the unscriptural opinion of unmerciful and endless punishment; since you probably suppose that you have faithfully performed this incumbent duty, and have been pleased to state what you consider your authority for so doing; I trust you will require no other apology for this communication than a statement of the simple fact, that I consider it my duty thus to address you.

You have exhibited what you say, is "the authority of the church to exclude *unworthy* members." But Sir, Mr. Robbins was not an *unworthy* member! You have made no charge against him on account of immoral and unworthy conduct; you will not even pretend that his moral character is not as good as your own. Why then was he *unworthy*? Perhaps you will say, he was "a *heretic*;" but, Sir, what is "a *heretic*?" You must be aware of the fact that ancient writers used the words *heresies*

and *sects* as synonymous, and the word *heretic* may signify one who entertains an opinion which he deems correct. This is certainly compatible with the utmost integrity of heart. When it is duly considered how variously the word *heretic* has been used, it will cease to terrify or disgrace any man of common understanding. The Pope called all the reformers *heretics*, and immolated vast numbers of innocent victims at the shrine of superstition. Sabellius, Luther, Calvin, Socinus, Beza, and others, considered those who varied from them in opinion as *heretics*. In one age of the world the same doctrines were considered heretical which at another time had been deemed orthodox. And it is worthy of special notice, that St. Paul uses the following language, Acts xxiv. 14. "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things that are written in the law and the prophets." It is true that the word *heresy* is sometimes applied by the apostles to bad *characters*, but in no instance have they applied this word to any because of an opinion which consists with integrity of heart. To the Corinthians, to the Galatians, and to Titus, the apostle Paul applies the words *heresy* and *heretic* to *immoral* practices, and those who perform things which they know to be wrong, and are *self-condemned*, or conscious of committing sin; but he does not apply the term *heretic* to an honest upright man, because his understanding may be the receptacle of an error, while in the sincerity of the heart he desires the truth, and labors to discover it. The *heretic*, Paul would have rejected, is one who "is subverted and sinneth, being condemned of himself." Do you think, Sir, that Mr. Robbins "is *condemned of himself*" for his opinions? No, Sir, you will not pretend before the world, that Mr. R. is any more *guilty* on account of his faith, than you are for a belief in *Calvinism*! This scripture therefore gives you no authority for the exclusion of Mr. R. from the communion of the church.

But it is said that Mr. R. has been, "convicted of heresy in denying the doctrine of endless punishment." But, Sir, the phrase "endless punishment" does not occur in the Scriptures—nor is that inconsistent merciless dogma, even stated in any language in the Bible! By what authority then do you make the denial of an opinion that is not in the scriptures, *heresy*? If you think I am mistaken in this matter, please to avail yourself of the columns of this paper to refute my opinion.

It is said that Mr. R. "hath manifested no evidence of repentance." Pray, Sir, would you have a man *repent* of his *honesty*? Of what shall a man *repent*, when he is conscious of no crime? I sincerely hope, Sir, that you will live to repent of your conduct in this affair, or at least, that you will deeply regret it; but I have not the arrogance to ask you to repent, or even to regret it, till you shall be convinced that you have done wrong.

You say, "in the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded," &c. Permit me, Sir, to say, that in my opinion the Lord Jesus Christ authorizes no such



conduct for such reasons, and I am fully persuaded that it is not in your power to produce any authority for such proceedings.

As I have not called in question your *honesty*, and as I can assure you that I feel no personal enmity, but wish you the possession and enjoyment of every blessing, I trust that you will receive this as the faithful admonition of a sincere friend, who may stand in need of, and would gratefully receive a reciprocation of this favour. Yours affectionately,

PITT MORSE.

P. S. If it should be thought that this letter is as applicable to the church as to yourself, I am perfectly willing that it should be so applied.

Yours, &c. P. M.

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 40.)

We give the Calvinist's view of *justice*, in Calvin's words, that modern Calvinists may feel the force of the principles and doctrines they have espoused. Calvin says, (*Inst. B. 3. ch. 4. sec. 30.*) "When we say that he bore our sins upon his body on the tree, (1 Pet. ii. 24.) we mean nothing else thereby but that he suffered *all* the pain and *punishment* that was due unto our sins. What is the correction of our peace, but the *punishment* due to sin; and which *we* should have suffered before we could have been reconciled to God, unless he had stood in our room?"

The dishonesty of Calvin is proved beyond a doubt, by a reference to his Institutes, (*B. 2. ch. 16. sec. 5.*) where, treating of Christ's satisfaction for sin, he says, "Which is proved by the testimony of Paul; (Rom. v. 19.) As by one man's offence MANY were made sinners, so by one man's obedience WE are made righteous." This is an abominable attempt to set aside Paul's testimony, by saying Paul's testimonies prove this, or that, and palm upon the world for Paul's testimonies a declaration which he well knew Paul never made; or which we have no record of in all Paul's Epistles. The perverted passage reads as follows: "As by one man's disobedience MANY were made sinners, so by the obedience of one *shall many* be made righteous." The wicked cheat consists in altering the *future* to the *present* tense, and substituting the words "*we are*," for "*many shall be*." Calvinists have not pretended that the translation of this passage is erroneous; they know to the contrary. Therefore, they unblushingly pervert the testimony of Inspiration, and boldly deceive the credulous with unvarnished *falsehood*! No honest man after reading this, can sanction Calvinism, and continue this deception, which can be palliated only by the grossest ignorance.

We are now in possession of Calvinistic principles of justice, and an atonement of the same com-

plexion. The reader can examine the works of Calvinists, if so disposed, and satisfy himself of their general character, &c. It appears that, according to Calvinism, God's justice is compatible with the punishment of the *innocent* in the room of the *guilty*; and the endless misery of a part of the guilty, who *deserve* salvation as much as those who are saved. Therefore, this justice can damn a man endlessly, or save him; and make him the recipient of endless felicity, without any regard to his merits! This is fairly stated; and no Calvinist will deny this statement, if he has any regard for the fundamental principles of his doctrine.

The error we are examining, supposes (takes for granted) that God's law requires the endless death or misery of the breakers of the law. It being acknowledged by all Christians, as well as taught in the Scriptures, that by the law shall no flesh be justified; that *all* are gone out of the way, and that there are *none* good, no, not one; it follows, according to the erroneous view of the subject, that endless death or misery is the penalty denounced against all mankind. The truth of this conclusion depends upon the correctness of the premises from which it is deduced. This conclusion is one involving too much to be taken for granted. But those who urge it are so fond of endless misery for their neighbours, and so sensible too, of the difficulty which must attend all attempts to prove it, that they invariably depend altogether upon positive assertions, and leave evidence out of the question.

We are not required to prove a negative; it devolves upon the Calvinist to prove, by unquestionable testimony from the Scriptures, that the penalty of God's law is punishment, in a *future* state, of endless duration. The most that can be said of the law or commandment, is already said by Paul, Rom. vii. 10, 11. "The commandment which *was ordained* to life, I found to be unto death. For *sin*, taking occasion by the commandment, deceived me, and by it slew me." Paul asked, (v. 13.) "Was then that which is *good* [the commandment,] made death unto me? God forbid. But *sin*, that it might appear sin, working death in me by that which is good; that sin, by the commandment, might appear exceeding sinful." Paul declares that *sin* slew, not that the *commandment* slew. The commandment is good, and that which is good cannot be made death unto any one. The commandment is opposed to sin, for the only reason that sin produces death. We hazard the declaration in the face of the whole world, that if there exists a penalty of endless misery, the penalty emanates from the *sin*, and not from the commandment. A prophet says, (and a prophet must know as much as modern Calvinists,) "The law of the Lord is perfect, converting the soul." Is converting the soul, and consigning the soul to endless misery, the same thing? It must be, if Calvinism is correct.

The commandment or law, makes sin to *appear* as sin; it exposes the mischief, or cause of the mischief, and declares the inevitable consequence which must result from the sin to the sinner. These



consequences were declared in detail, to the Jews, in Deut. xxviii. Not a syllable is spoken of future punishment posterior to the present life; neither does any inspired writer ever so much as insinuate that any penalty is denounced against mankind, or any part thereof, in another world, for the sin committed in the present. It was left for Calvinists, and other wise men, to make this important discovery, and to crucify the Son of God to save man from a punishment which never existed! We appeal to the reason of the reader—If the perfection of God's law consists in converting the soul, must it not follow, that all conceptions of a perfect law will be derived from the fact that the law has this power? Must not the law be imperfect which cannot, or does not, convert the soul? What says the law? Ans. "Thou shalt love the Lord thy God, with all thy mind," &c. "and thy neighbour as thyself." If love will not convert the soul, the soul must remain a victim to sin or hatred. How astonishing is the conclusion, that a law which requires supreme love to God and man, should end in supreme hatred; and instead of converting the soul by the influence of love, consign the soul to endless and inexpressible misery!

Again: This terrible law, at which deluded man fears and trembles, [this law of love,] is the very law which Christ came to confirm and perpetuate; not in types and shadows, and tables of stone, but by writing it in every man's heart. Matt. v. 17, 18. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If the law requires the endless misery of sinners, it will never accept of a substitute. If the law requires the endless misery of sinners, Christ came for the sole purpose of consigning them to endless misery, for he came to fulfil the law. His word for it, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law requires supreme love, not misery; and Paul declares, Rom. xiii. 10, "*Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*" That law which worketh or produceth ill to man, is not God's law. It is Calvin's law which worketh endless misery—it is God's law which worketh love!

We are surprised at the blindness of Calvin's adherents. Calvin asks, "What is the correction of our peace, but the punishment due to sin?" &c. Will punishing the innocent reform the guilty? Is not the correction of our peace, the correction that produces our peace? How is our peace produced? What must be the character of that man, whose mind is lulled into perfect peace, from the knowledge that an innocent person has suffered the punishment which he deserved for his own crimes! Is this kind of justice necessary, to produce peace; or can this abominable principle deserve the name of justice? We read, "Great peace have they that love thy law." Not, great peace have they that hate thy law, and rejoice that an innocent person has suffered in their room and stead, the just pun-

ishment due them for their sins. David says, "Before I was afflicted [not Christ,] I went astray," &c. It appears that the correction of David's peace, was the correction of David himself; not of Christ, in his stead. What is it to correct, but to purify; to remove that which is improper, unnecessary, and injurious? Is a man sick of a fever, does his physician suffer in his room and stead, to cure him of his disease? Is it necessary that the physician become diseased, before the patient can enjoy health? Christ says, "I came to call sinners to repentance;" not to suffer the just punishment due them for being sinners.

The doctrine of imputation which has been generated by modern wise men, is as inconsistent with reason and experience, as it is contrary to the Scriptures. How can the sinner be benefited by Christ's righteousness, so long as he remains a slave to sin? and how can he avoid the wages, which is death, so long as he commits the sin which produces the wages? If the imputation of Christ's righteousness is sufficient, why should the sinner be called to repentance? Why not impute health to a sick man, and avoid the task and trouble of curing him? This absurd hypothesis supposes that Christ was the greatest sinner in existence, because the sins of mankind, or to say the least, the sins of the elect, were imputed to him. Will the imputation of disease to a man in health make him sick? Is it not reducing the Scriptures to a level with a mere farce, thus to speak of the plan of God's salvation? In a word—What is the correction of a sick man's peace, but the subjection of the man to that regimen and condition which shall remove the disease? The physician may suffer, for the time being, in his anxiety for, and care of, his patient. But his anxiety and suffering do not cure the patient; it is the medicine, &c. which effects the cure. Christ is the great Physician employed by our Heavenly Father to cure the diseases of the human family. This Physician has a receipt for every ill. He cures hatred with love. This all-powerful antidote to sin, was first made known on Calvary. The prophets of old spoke of it, but it remained until after ages to make known the mysterious panacea. The disease is sin. Like all diseases, it varies with circumstances, and assumes different appearances. Holiness is the remedy for impurity. Peace removes discord; gentleness wrath; mercy cruelty; impartiality partiality; and honesty hypocrisy. And this Physician has given an evidence not only of his ability to cure, but of his power to produce a state of health which shall be incorruptible; and to communicate a newness of life, which shall be immortal, and cannot be dissolved.

The doctrine of Calvin is indebted to a perverted passage for a colour of argument in its favour. Paul's testimony is clear, that the redemption of Christ shall be effectual for the many that have sinned. Calvinism must restrict the obedience of Christ to a few, and say, "*we are made righteous,*" in the present tense; and this supports the doctrine of imputed righteousness to a few, while the few are sinners; and this is preferred to the salvation of



the many, the restoration of all to a state of sinless perfection. Let it be remembered, that, as Christ did not suffer in man's room and stead, the punishment due the offender, man shall suffer in his own person, the just consequences of his demerit. Also, that as Christ's righteousness is not imputed to man, that man must become a partaker of the righteousness, before he can be benefited. For the Scriptures are explicit in declaring, that "tribulation and anguish shall be upon every soul of man that doeth evil." Also, "If any one have not the Spirit of Christ, he is not of him." We have yet to learn, that the *imputation* of the Spirit of Christ to a man, will answer the purpose intended.

(To be continued.)

#### ON THE IDEA OF SAFETY, IN BELIEVING THE DOCTRINE OF ETERNAL MISERY.

I have heard many people say, concerning the doctrine of Universalism, that if there be only one chance to ten thousand that it is false, we had better believe it false, and then we shall run no risk. I have not been much surprised to hear weak and ignorant people talk in this way; but why a clergyman should make such an expression cannot always be accounted for upon the supposition of ignorance. Let us examine this. Here is a man that sees ten thousand chances that the doctrine of eternal misery is false, and but one that it is true. The probability and evidence are both against this doctrine in the ratio of ten thousand to one. Now he parleys with himself. Had I not better believe this doctrine, improbable as it is? Shall I not be more safe? He concludes he had better believe it; he goes to work at it, and at last comes forth a believer. Now supposing it be true, that a *belief* of the doctrine of eternal misery will save a man in a future state, this man will not be saved by it. For I ask, How is it possible for any man to believe a doctrine, when he sees ten thousand chances that it is false, to one that it is true? This is no more possible than it would be for a man to believe all the evidence of the truth, and not believe the truth itself.

But it is thought that if a man believes the doctrine of eternal misery, he will run no risk; he is safe.—This would be true, if men are to be saved *for believing that doctrine*. But is our salvation suspended upon such a condition? Are we in any part of the Bible, informed that a man will be damned by believing "God will have all men to be saved, and come to the knowledge of the truth?" Or, that he will be saved by believing that a part of the human race will be eternally miserable? We are not. God told Abraham, that "all the nations of the earth shall be blessed." We are informed Abraham believed God. Well, what was the consequence? It was counted unto him for righteousness. It did not endanger him in the eternal state. According to this idea, viz. that believing the doctrine of endless misery saves a man, if you can persuade all men to believe that some will certainly be damned, they will all certainly be saved. And Paul must have been wrong in saying that God sent men strong delusion that they might believe a lie;

that they all might be damned who believe not the truth; for if all men are saved, upon what are called God's conditions, it must be by believing a lie. All men could not be saved by believing this truth; for this is, that some will be eternally miserable.

It is well known that this argument, (if I do not abuse the word) is in the mouths of all denominations of christians. It is impossible for me to see how they are consistent with themselves. Some believe in the doctrine of election and reprobation; that all those who shall ever believe in Christ were chosen from the beginning; but all the rest reprobated, by an irreversible appointment, to eternal death. Now I ask in the name of common sense, why such people talk as they do? What if one of the elect were to believe that Jesus Christ would finally save all men, could this endanger his safety? Or could it benefit one of the non-elect to disbelieve that doctrine?

Arminians generally contend that a man is to be saved by his *good works*. They say faith will not save a man without works. How then can it be more safe to *believe* the doctrine of endless misery? If a bad man believes it, will it save him? No; he will be damned for his wicked works. If a good man believes it, will it save him? No; he will be saved for his good works. Why then is it more safe to believe this doctrine? To all appearance people are no better for believing it.—They always have other motives to induce them to be virtuous. How strangely have the minds of Christians run upon this subject? They have sat down under faith in God's eternal wrath as a comfortable shelter. God, they think, will punish them for ever, unless they believe he will punish others so. But we can see nothing reasonable in such thoughts.

But after all, some one inquires, what hurt it will have done him at the day of judgment, that he has believed the doctrine of eternal misery, should Universalism at last prove to be true? He thinks he shall be just as well off. To which I answer, that if he should have had no benevolent feelings, no family which he loved, no love for mankind, no sympathy, in a word, no philanthropy; if, I say, he shall have none of these principles within him, it may not have done him any injury to have believed this doctrine, provided also that he believed in this misery for some other person. But if he now loves his neighbour as he does himself, and will inquire whether it would not give him a consolation he has never yet felt, could he believe that all mankind will be finally saved from sin and death, he will at once see what, at last, he shall have lost by believing the doctrine of eternal misery. Although he may not have lost his eternal happiness, he will have lost a joy unspeakable and full of glory.

U. Mag.

\*.\* For sale at this Office, a few copies Kneeland's Lectures, Ballou's Eleven Sermons, &c.

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Payable in Advance.



# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V. NEW-YORK, SATURDAY, AUGUST 23, 1824.

NO. 8.

## EXCOMMUNICATION

OF DEACON HEART.

(Continued from p. 51.)

### APPENDIX.

*Containing a Narrative, &c.*

Some months before the meeting of the Danbury Association, at New-Hartford, I had publicly professed my belief of the doctrine of Universal Salvation, which occasioned an uneasiness in the minds of some of my brethren. Accordingly, having previously dealt with me in a more private manner, at a meeting of the church, preparatory to the communion, a complaint was exhibited against me; and, after much was said upon the subject, and I had offered the reasons which then occurred to my mind, in favor of the sentiment, the minds of the members then present, were taken individually, and although there was none of them that professed to agree with me in the sentiment, yet the most, if not all, professed notwithstanding, to fellowship me as a christian: and about half of the church, at that time, were willing to go forward and commune with me. But as a part were of the opinion that the sentiment I had imbibed was heresy, they concluded the gospel rule would not admit of their partaking with me; hence a difficulty arose between the members, which occasioned a suspension of the communion.

As the arguments I had advanced were acknowledged by the church to be plausible, and such as the most of them confessed they knew not how to answer, it was thought best to apply to the Association, for their opinion respecting the doctrine.

The church in appointing their delegates, unanimously chose me for one, professedly with this view, that I might have an opportunity to lay before that venerable council, the arguments that induced me to embrace the doctrine; hoping that they would convince me of my error, or afford some help to the church, respecting their farther dealing with me.

Previous to the meeting of the Association, I drew up the arguments contained in the foregoing address, expecting that venerable council would take them under consideration, hoping, that if the sentiment which I had imbibed was erroneous, that discerning body would be able to offer something for my conviction.

The Association being convened, proceeded to transact the usual business. In the letters received from the several churches, were a number of questions proposed for their decision, which were not taken under consideration, till they had gone

through with other matters. The consideration of the question, proposed by the church in Farmington, was reserved for the last. When it was introduced, I observed to the council, that, "as I was particularly interested in the decision of the question, I wished for an opportunity to offer something upon the subject, before they proceeded to pass any vote."

When they understood that I had something drawn up in writing, it was objected to. The reasons were, that I had, as they supposed, taken a great deal of pains to collect arguments for the support of the doctrine of Universal Salvation, and it would be necessary, in case I was permitted to read them, to have them answered,—and as the time was so short, and they were none of them prepared to do it, not having so particularly attended to the subject, it was therefore determined, not to admit what I had in manuscript to be read; the question however, they thought proper should be answered. Much was said by one, and another, of the council, concerning Heresy, but none of them pretended that they were able to define it. Elder Whelpley, on whom they seemed mostly to depend, could not, he said, recollect the etymology of the word; however he made some learned observations upon what he supposed was meant by it. He imagined that there were different kinds, or degrees of heresy—that all heresy was dangerous—and some kinds of heresy damnable.—That the doctrine of Universal Salvation, was at least a dangerous heresy, but he was not quite certain that it was a damnable heresy.

When they were about to try the vote, Elder Hulbert objected to it, and urged "that unless the matter was taken up at large, and the arguments attended to, it would answer no valuable purpose to decide the question at that time." His reasons he said, against having the question decided in such a manner, were, in the first place, "that the church, having heard my arguments, and being at a loss, and divided in their opinion, with respect to holding fellowship with me, while I held such a sentiment, could obtain no light, or help, from such a decision." Another reason, he said, why he objected to it, was, "that he apprehended, it was probable that some of the council, who might then think themselves ripe for a decision of the question, if they were to hear the arguments, might have a different view of the matter." But, notwithstanding, the judicious council, in the plenitude of their wisdom to discern, and zeal to suppress heresy, proceeded to determine the question in the affirmative. When they had, after refusing to hear what I



had proposed to offer to their consideration, determined the doctrine to be heresy, and that such as profess to believe it, ought to be excluded from Christian fellowship, they appointed Elder Samuel Whelply, and Mr. John Waldo, to prepare a piece to have read to the Association, at the next annual meeting; wherein the above heresy may be more fully discussed, and detected, than time at the present juncture would admit.

At a meeting of the church on Saturday, before the last Sabbath in October following, (as it was, for some reason, appointed a week sooner than the usual time; not knowing of the appointment, or else through forgetfulness I mistook the day, and was not present,) the church (as I was afterwards informed) concluded that I designedly absented myself, and meant to leave them. At this meeting, the church, agreeably to the vote of the Association, concluded that I was in fact a heretic, and that it was time to admonish me in form; and appointed Elder Hulbert to write me a letter of admonition.

Having had for a long time, an intimate acquaintance, and peculiar freedom with Elder Hulbert, we had frequently conversed upon the subject, as well as corresponded by letter; and, as he informed me that he was appointed by the church, to write me a letter of admonition, I took the opportunity (previous to his writing said letter) to write to him, with reference to what had passed between us, as follows:

*Dear Sir*—Since the dispute respecting Universal Salvation, has led us into an inquiry concerning the evil of sin, and the nature and design of the atonement by Christ, I am happy to find, that in so many things we are perfectly agreed; and I cannot but flatter myself, that in case we can divest ourselves of all prejudice and prepossession, and pursue the inquiry with candour, and a sincere desire to find out the truth, our sentiments may still unite in respect to those points in which, at present, we seem so much to differ.

If I mistake not, we are agreed "That the existence of moral evil is a part of the Divine plan, which was concerted and adopted, by infinite wisdom from eternity. That it is necessary, in order to make a full display of the glorious character of the Deity, and complete the best good of the system." We farther agree "That sin is the voluntary opposition of finite creatures, to the character and government of God—that it is a transgression of an immutable law, a law, in which the nature of things is perpetually binding upon all the subjects of God's moral kingdom, a conformity to which is necessary, in order to render intelligent beings happy." With regard to the penalty of this law, we are agreed, "That it is death; or misery and wretchedness, including all the sufferings the wicked are to endure, either in this, or a future state."—Thus far I think we are fully agreed; our difference seems to be respecting the tendency of sin, and the real evil it does,—“Whether the Deity is, in reality injured, or the good of the universe impaired thereby; and whether the penalty of the law is endless misery, designed to terminate in the

ultimate ruin of God's creatures, or the temporary sufferings, designed for their good.”

With regard to the nature and design of the atonement, we are agreed “That it is full and complete, and, as to its extent, universal—that it is equally an atonement for all, as for any sin. That (whatever the real nature and design of the atonement may include) it was never designed, and is not to be considered, as the actual payment of any debt sinners owe, or repairing any damage they have done to the Deity.” And truly, Sir, I do not see that we are disagreed in the least, respecting the nature and design of the atonement, but only with regard to the application of its benefits, “whether or not, notwithstanding the universality of its extent, all sinners, or only a part of them, shall be benefited by it.”

I farther agree with you, “that God is under no obligation, arising from any extrinsic cause, to save any sinner;” but, if there is no extrinsic cause why he should not save them, I see not why we may not safely argue, from the benevolence of his nature, that he will save them all.

Let us consider the atonement in any point of view, either as the literal payment of a debt sinners owed to God, as was generally held, by our former divines, or as an astonishing expedient, to render it consistent with the character of God, as the moral governor of the universe, to pardon them (as explained by some eminent modern writers,) or whatever we may conceive it does imply; if it is of universal extent, why may we not conclude that the benefits of it will be universally applied? If the atonement, considered as the literal payment of the debt sinners owed to God, allowed to be of universal extent, would afford an unanswerable argument, from the justice of God, to prove the actual salvation of all, why will it not, when considered as that which renders it consistent with the character of God, to pardon them, allowing it to be of universal extent also, afford an argument, no less conclusive, from the benevolence of God, to prove that none shall finally be lost?

If the Deity is, in reality, injured by the wickedness of his creatures, by what means is he to obtain a recompense? Or, if there is any real damage done to the universe, how is it to be repaired? The atonement, it is agreed, is not to be considered under the literal low notion of paying debts, and repairing damages; nor will it, I presume, be said that the endless punishment of the wicked, will do more towards paying the debt, and repairing the damage, than the atonement has done. Must the Deity then eternally sustain an injury, and the universe a damage, by means of the existence of moral evil?

If there is a positive ill-desert in sin, arising from an actual injury to the Deity, or damage to the universe, and if the atonement has not paid the debt, nor repaired the damage, and if the interminable punishment of the wicked will not do it, if, in fact, the Deity must sustain an eternal injury, and the universe an irreparable damage, by means of sin, why was it suffered to exist, and how can it belong



to that perfect system of events, which was established in the Divine mind from eternity, of which God himself is the original cause?

If it does not imply a contradiction to say, "That the existence of moral evil is for the greatest good of the system, and then to assert that the system is in fact, really injured by its existence," I wish to be informed what a contradiction is?

I hope, Sir, you will not hastily conclude that I am disposed to wrangle. I do not wish to continue a dispute with you, by repeating over, and over again, the same arguments, but as I have new ideas constantly crowding into my mind, I hope you will not think me altogether impertinent, nor take it amiss if I suggest some of them to you. The singular coincidence that heretofore has been in our sentiments, and the peculiar freedom and satisfaction I have always had in your society and conversation, together with the high opinion I have hitherto had, and still entertain, of your superior talent for reasoning and investigation, make it impossible for me yet to despair of either convincing you that your sentiments are wrong, or being convinced by you, that mine are so. My greatest fears that it will be otherwise, arise from the probability there undoubtedly is, that we have got to be (perhaps on both sides) too tenacious. But pray, Sir, let us endeavor if possible, to lay aside all prepossession, and attend with candor to whatever may reflect any light upon this important subject.

As you are appointed by the church to write a letter of admonition to me, in which I am to be cited to attend the next church meeting, &c. which implies that you all take it for granted that I am in an error, I wish you, Sir, to pay particular attention to the argument above advanced, by which I have endeavored to shew, and I think have proved, that your system of doctrines imply a plain and direct contradiction. Show me wherein my arguments are absurd. Convince me of error, and I shall be self-condemned if I do not retract it. Otherwise, if I am called in question, admonished, or even censured for professing, and endeavoring to maintain a system of religious principles, consistent with the dictates of reason, and confirmed by the authority of divine revelation, in opposition to that which is inconsistent with both, and contradictory in itself, a regard to truth—deference to the authority of conscience, and a solemn fear of God, I hope will enable me to maintain my integrity, and preserve me from a temper of mind unbecoming the gospel.

I am, dear Sir, your sincere friend, and (as yet, I hope) brother in the Lord.

—SAMUEL HEART.

Nov. 1792. Elder Calvin Hulbert.

*The following was added by way of*  
SUPPLEMENT.

In the statement I have made, in the introduction to the preceding letter, of the matter in dispute between us, I have endeavored to represent, as fairly as possible, and point out particularly wherein we are agreed, and wherein we differ; in order to bring the controversy to a fair issue, so as to admit

of a thorough examination, and a candid discussion. If it shall appear to you that I have misrepresented the matter, and not made a fair statement, I wish you to point out wherein, and make a true one yourself; for it appears to me, there is no other way, in which it is possible ever to decide the controversy, but by determining in the first place, precisely wherein the disagreement lies.

According to the statement I have made, which appears to me to be a true one, the whole controversy, at least so far as it respects the positive ill-desert of sin, will terminate in this single question, viz. "Whether moral evil, being a part of the Divine plan, and necessary to display the perfections of the Deity, and complete the best good of the system, does, in reality, injure the Supreme Being, or impair the good of the universe?" Or, in other words, "Whether the infinite wisdom, power and goodness of God, have been exerted to contrive, and execute a plan, which in its operation, will subvert the design of its formation?"

I readily admit that many things demand our assent, which we are unable to comprehend; but I can by no means think we are required to believe contradictions. And as I conceive the idea of a positive ill-desert in sin, arising from a real injury to the Deity, or damage to the universe, does imply a contradiction, I think it is incumbent on you, to make it appear that it does not, in order to support the doctrine of the endless punishment of the wicked, by any arguments drawn from that source.

Yours, as before, S. H.

To all which Elder Hulbert has, to this day, made no reply; although he owned to me, that I had made a fair statement of the matter in dispute.

(To be continued.)

#### ESTABLISHED CLERGY OF ENGLAND; Extracts from "*The Black Book; or, Corruption Unmasked.*"

"The Christian religion, in its purity, is the cheapest and least ostentatious religion that ever was promulgated; requiring no parade, altars, incense, sacrifice, nor expense of any kind.—These are the inventions of state, craft, avarice, and pride. The Church of England has rendered the whole a purely mechanical operation. All her service is written; no extempore preaching or praying; it requires no mind,—merely to be able to read or repeat: a child might perform the service for which individuals receive out of the pockets of the industrious, 10, 15, or 20,000 pounds per annum.

"To perform such a puerile and heartless ceremony, it can hardly excite surprise that the majority of the clergy conceive it unnecessary to reside on their benefices. Of the violation of the law in this respect, of the penalties they incurred by this violation, and the law passed to screen the delinquents by our virtuous and consistent representatives, we are now going to speak. We have already mentioned the statute of Henry VIII. imposing penalties on parochial ministers absenting themselves for one month together from their benefices."



"The penalties of this act were repealed, and others substituted in their place, by 43 Geo. III. c. 34. This Act provides, that every spiritual person possessed of any arch-deaconry, deanery, or other dignity, benefice, donative or perpetual curacy, &c. who shall (without some particular cause, specified in the statute of Henry VIII.) wilfully absent himself therefrom for *three months* together; or, at several times in any one year, and make his residence elsewhere, except at some other dignity, &c. whereof he is possessed, shall, if such absence exceed three and be under six months, forfeit one-third of the annual value (clear of all outgoings except any stipend paid to a curate) of such dignity wherefrom he shall so absent himself; if the absence exceed six months and be under eight, one half; if it exceed eight and be under twelve, two-thirds; and if it exceed 12 months, three-fourths of such annual value; to be recovered by action of debt by any person suing for the same.

"Such then was the law introduced by Sir William Scott, and solemnly enacted in the year 1803 by King, Lords, and Commons. In 1811, Mr. Wright commenced nearly 200 different actions against the incumbents in the dioceses of London, Ely, and Norwich, to recover the penalties under the act of the 43d. This gentleman had been secretary to four right reverend bishops—the bishops of London, Norwich, Ely, and some other prelate, and of course had enjoyed the most ample opportunities for procuring correct information of the conduct of the clergy. These opportunities appear not to have been thrown away on Mr. Wright. In a series of letters published in the *Morning Chronicle*, betwixt the 6th of Nov. 1813, and the 11th of March, 1814, he favoured the public with many curious disclosures which had come to his knowledge during the discharge of his official duties.

"In his letter of Nov. 20th, he says that he has selected from well authenticated documents, 10,301 benefices on which there are only 4,490 incumbents, *even said to be resident*, so that there are 6,311 *confessedly non-resident incumbents*;\* to supply whose places 1,523 resident curates are employed, which leaves 4,788, which are acknowledged to have neither a resident curate nor incumbent.

"In one diocese, he says, *one-third* of the livings have had duty reduced from *twice to once* on a Sunday; and in another diocese, *one-third* of the parsonage-houses were returned in *bad repair*, as an excuse for non-residence. Speaking of the *false pretences* made use of by the clergy, in order to avoid residing among their parishioners, and the scandalous lives they lead, he says,

"Now ill health of the incumbent himself, or his wife, or daughter, is a *common pretext*, when no other *legal* cause can be found of avoiding res-

idence. Of *twenty-two* licenses granted in one diocese for this reason, *three* only of the persons are in a state of health to warrant it, and the benefices from which they so absent themselves are very valuable. Whether the ministers whom I thus challenge as using *false pretences* deserve the imputation, will best appear by the mode of life they adopt. Some live in town during the winter; and although night air certainly cannot benefit a valetudinarian, they may constantly be seen at card parties, routs, or the theatre. In summer, enjoying the amusements of fashionable watering places; whilst, too often, their curates, by the parsimonious stipend they afford them, are with a numerous family in a state of the greatest poverty. Others have beneficial schools in the neighbourhood of London.—Others are continually to be met with near their residence in more pleasant parts of the country, *enjoying the sports of the field, or vigorously endeavouring to detect some poor countryman who may have an unfortunate inclination to taste game!*—Others may be seen most days driving their own carriage! and all, to observers, seem *perfectly healthful*; yet a certificate from a medical man is deposited with the bishop that they are not so; probably it is six or eight years before when there might have existed a degree of temporary ill health, but after the cause ceases the same plea is continued; and a license once granted, is renewed as a matter of course."—Lett. VI. January 6th, 1814.

"Very good, Mr. Wright. Thus we see how these reverend gentlemen are employed; not in administering spiritual instruction to the ignorant, comfort to the afflicted, or clothing to the naked. Oh! no—these are ignoble pursuits, the mere theory of the profession. They pretend sickness, in order to obtain a license for non-residence, that they may bawl at the card-table, frequent the play-house, hunt, shoot, brandish the coachman's whip, and bully at fashionable watering places. Remember, these jovial spirits are all filled with the Holy Ghost—empowered to forgive or not to forgive sins—have the cure of souls; that their poor curates are starving on a wretched stipend, and that, in the maintenance of both, the industrious are robbed of the fruits of their labour, and the necessary comforts of their families wasted in the profligate and dissipated lives of their parochial ministers.

"The number of those (says Mr. Wright, Lett. II.) who have neglected their duty in contempt of the law, and in direct *violation of solemn oath and bond*, are far more than can be contemplated without a considerable degree of alarm.' One vicar obtained a license from a bishop for non-residence on one living, stating that he was going to reside near another in a different part of the kingdom. On inquiring for him at the place where he was supposed to reside, he was gone to a more *fashionable part of the country*. On another, to 'encourage him,' the great tithes were settled, worth near £1200: when he was instituted *he took an oath to reside*, which he afterwards neglected to observe. A Rector, holding two valuable rectories worth £1200 per annum, to obtain which he gave bond to

\* Perhaps it is unnecessary to explain the difference betwixt Resident and Non-Resident Incumbents. The former are those who reside on their benefices, and at least perform some part of the duty for which they are paid; the latter do not reside on their benefices at all, and receive pay without performing any duty—they are clerical sinecurists, who perform the little duty that is performed by deputy.

the archbishop that he would constantly reside on one, and keep a resident curate on the other, himself preaching on the benefices where he did not reside thirteen sermons every year: this worthy son of the Church contrived to evade these conditions, and got a poor curate to do the work of both livings for £84 a year. Another Rector holding two livings, one worth £500 the other £400—he lived 200 miles off, and had neither resident nor licensed curate.

"On the subject of *pluralism* (parsons holding more than one living) and of non-residence together, the Secretary to four bishops says, (Lett. V.) 'In one diocese there are about 216 clergymen, who each hold *two* livings; 40 who hold *three* each; 13 who hold *four* each; 1 who holds *five*; 1 who holds *six*; besides *dignities* and *offices*; and although many of these thus accounted *single* benefices are two, three, four, or five parishes *consolidated*, yet a great part of these Pluralists do not reside in any of their preferments.' In Lett. VII. he says, 'I will prove that there are pluralists holding more than *seven* benefices and dignities.'

"These different statements of Mr. Wright are fully supported by the Diocesan Returns laid before the Privy Council, and ordered by the House of Commons to be printed. From these returns in the years 1809, 1810, and 1811, Mr. Bentham has inserted an abstract in his Church of Englandism. This abstract will show at once the state of Church discipline when the Diocesan Secretary was arrested in his attempt to bring the delinquents to justice.

"According to Mr. Wright, '*Want or Unfitness of Parsonage-house*,' is a common pretence for obtaining a license for non-residence. In Lett. II. he says, 'In one diocese, *one-third* of the parsonage-houses are returned in bad repair.' In 1811, more than one thousand, or about one-tenth of the whole number of parsonage-houses in the kingdom were returned, as an excuse for non-residence; or, in other words, to obtain a license to desert their parishes, and roam about the country in quest of more lively amusements than christening, burying, and spiritually instructing their parishioners.

"Such then was the state of Church Discipline, as exhibited by official documents, and the averments of Mr. Wright, when that gentleman commenced his actions against the clergy. We have stated, that the number of actions amounted to about 200; and had Mr. Wright been suffered to recover, the penalties would have amounted to £80,000. To this sum he had an indisputable claim; a claim as sacred as any person can have to an estate devised by will, or on a mortgage, or any other legal security: his claim had been guaranteed to him by a solemn act of the Legislature. Nay more, this claim appeared to be rendered still more sacred, by Sir William Scott being the author of the act of the 43d. Sir William, it is well known, is considered as nearly infallible in matters relative to the Church, as his brother is in matters relative to the State: he is the corner-stone of the Temple, whom, if the Bishops have not filled with the Holy Ghost, have at least filled with the political piety of the Bo-

rough System; that is with that peculiar religion of the Church of England, which so perverts the intellectual vision, that it is impossible for those blinded by its influence, to see any vice in a system which loads individuals with wealth and a nation with misery.

"It is not of much consequence what were the motives of Mr. Wright for coming forward in this business. It appears he had been very basely treated by the Right Reverend Bishops; and it was to indemnify himself for losses sustained in their service, that he endeavoured to recover the penalties to which the Clergy had become liable by the criminal connivance and neglect of the Bishops. In Lett. I. (*Morning Chronicle*, Nov. 13, 1813,) he says, 'At a Committee of Bishops, after a *deliberation of nearly two years*, it was decided that each Bishop should give his secretary an annual sum of money. I have received it from *not one* of them, except my late lamented patron, the Bishop of London.'—'Commiseration may have been given, (Lett. VII) but it was all I ever received from any one, and that would have been unnecessary, if the sums had been paid which were acknowledged to be my due.'—'Two Secretaries have, within the last ten years, fallen victims to depression of mind, arising from want of sufficient income.'

"Most merciful Bishops! most christian Bishops! What, not pay your poor Secretaries their stipends! drive two of them to despair by your barbarous avarice! Surely you might have spared them odd hundreds, out of your 10, 15, or 20,000 pounds per annum. But you are right reverend fathers, you can lisp about charity, turn up your eyes, talk about treasures in heaven, but *your* treasures are all in this world; there your hearts are fixed upon translations, pluralisms, fat livings, and church patronage.

"These however are private anecdotes betwixt Mr. Wright and his right reverend employers. Let us speak to the public part of the question. It is clear, from what has been said, that Mr. Wright was in possession of valuable information; he had resided in the *Sanctum Sanctorum* of the Temple, and was intimately acquainted with the secret management of the Holy Church. The Clergy were terribly alarmed at his disclosures; they resorted to every artifice to avert the storm, and save their pockets: clubs were formed among the higher orders of ecclesiastics; lies and calumnies of every shape and description were vomited forth to blacken the character of Mr. Wright; he was stigmatized as an '*informer*,' who, availing himself of his official situation, was in part the cause of, and then the betrayer of their guilt. In short, he became exposed to the whole storm of priestly cunning, malignity, and fury. But facts are stubborn things; and this gentleman had secured too firm a hold of his object to lose his grasp by the wiles and malice of the Church. Their guilt was unquestionable; there was no chance of escape from the verdict of a jury; but that protection which it was in vain to expect from an English Court of Justice, they found in the great sanctuary of delinquency, an English House of Commons.



"On the 17th of Nov. 1813, *Bragge Bathurst* brought in a Bill to stay all legal proceedings against the Clergy on account of the penalties they had incurred under the Act of the 43d. This Bill shortly after passed into a law, almost without opposition. The Whigs were silent. Mr. Whitbread and Mr. Brand indeed said something about the absurdity of enacting laws one day, and abrogating them the next; of the injustice of tempting people by rewards, and after they had earned them, interfering to prevent their being granted. But this was all. These gentlemen agreed it was necessary to protect the Clergy; and, with the exception of Lord Folkstone, we do not find, in Hansard's History of the Debates, a single individual who raised his voice against the principle of this nefarious transaction.

"During the progress of the Bill, Mr. Wright presented several petitions in vindication of his claim to the penalties, and of his character and motives from the slanders of the Clergy. In his petition of 21st of April, (Parl. Deb. vol. xxvii. p 462,) he declares, that the representations made by the Clergy of his having entrapped them, and nourished their offences, and of having kept back their licenses and notifications, are wholly without foundation: so far from which, the petitioner had, at great trouble and expense, prepared abstracts of the different statutes in force relative to residence and license, and caused them to be printed and distributed, gratis, among the Clergy, that they might not be ignorant of the penalties they were liable to by their practices. He also complains of clubs and associations formed among the Clergy; of their having commenced friendly actions against themselves; and of having consulted counsel, whether they could not avoid the penalties to which they were liable by a sham resignation of their benefices, and then retaking them: all which the petitioner said were intended to abridge him of the legal rights vested in him by the Legislature.

"After this petition the public heard nothing more of Mr. Wright. The Parson's Indemnity Bill passed into a law, and the Church received a complete white-washing from the State for all its manifold sins and transgressions.

"After the passing of the Restriction Act, Gagging Bills, Seditious Meeting Bills, and of the Habeas Corpus Suspension Bills, it can hardly excite surprise that a Bill passed to indemnify the Clergy. In the latter case, however, there appears something more unprincipled and contemptible than in the former unconstitutional measures. The law imposing the penalties which Mr. Wright attempted to recover had only been enacted in 1803: the professed object was to remedy the crying evil of non-residence; and to give greater encouragement to prosecutions, the Act provided that the whole of the penalties were to be given to the informer. Only eight years elapse, an informer comes forward, relying on the faith of Parliament; prosecutions are commenced; when the Legislature interferes—in utter contempt of justice and consistency—belying its former professions, viola-

ting its pledge, robbing an individual of his reward, and screens the delinquents which its own laws had made liable to punishment. Laws, it is clear, are not made to principles, but to men, and are only terrible to the weak, and not to the wicked."

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 56.)

Having briefly examined the Calvinistic principles of justice, as attributable to God, for the foundation of His covenant with Christ, &c. we proceed now to consider the *covenant*, which Calvinists assert God the Father, has made with Christ the Son. To be brief, we will simply state the fact, that all Calvinists, however they may vary in their phraseology, agree that God, before the fall of man, entered into a covenant with Christ, and stipulated to give him a *part* of mankind, as a reward for his suffering, &c. which *part* they call the *elect*, the *chosen* few, and which number they affirm is so certain, that it can neither be added to nor diminished. God, say they, was pleased to pass by the remainder, &c.

Where is the evidence of this covenant being made or entered into, at the time stated? Ans. The positive assertions of Calvinists! They take this for granted, as usual! Where is the evidence that God ever made or entered into any covenant with Christ, as stated, for the salvation of a *part*, and the exclusion of the residue? Ans. The positive assertions of Calvinists! They take this for granted! Do the Scriptures any where speak of a covenant? Yes. Do the Calvinists, when they speak of a covenant, use the language of the Scriptures? No! What reason can be given for this? Ans. Probably, because the Scriptures contradict their views. Calvinists contend, that God secures the salvation of the elect, by his *decree*. Do the Scriptures declare this? No! As the Scriptures must decide, whether the Calvinist speaks the truth or falsehood, we will go to the Scriptures, and let the word of inspiration settle the matter.

God's covenant is spoken of in Isa. xlii. 6, 7, as follows—"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a *covenant* of the *people*, for a light of the *Gentiles*; to open the blind eyes, to bring out the prisoners from the prison, them that sit in darkness out of the prison house." There is not a word said of giving "Christ for a covenant of the *elect*, for a light of the *elect*." But we do read of the non-elect Israelites, that the covenants (in the plural,) and the promises (in the plural,) are to them. Rom. ix. 14. "Who are Israelites: to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Most assuredly, if words have any meaning, these Israelites are to

be the recipients of the blessings spoken of. And these Israelites are declared to be according to the *flesh*!

In *Psa. ii. 7, 8*. "I will declare the *decree*: [not John Calvin.] The *LORD* hath said unto me, Thou my Son; this day have I begotten thee. Ask of me, and I shall give the *heathen* thine inheritance, and the uttermost parts of the earth thy possession." This reads very differently from the Calvinists account of the matter. There is not a word said of giving Christ the *elect*. It is passing strange, but it is true nevertheless, that many who call themselves Christians prefer John Calvin's decree to the Lord's decree; and believe Calvin before the Lord! We can only say, such things are. Now it is as plain as words can make it, that the *Lord's decree* gives to Christ the Heathen, and the uttermost parts of the earth. If Calvin's decree proves strongest, the Devil will have nine-tenths of them! If Calvin be God, serve him. But, if the Lord be God, serve Him. According to every conception we have, and every particle of reason and common sense we possess, there cannot be a more palpable and wicked rejection of the revelation of God, than Calvin's doctrine of election and reprobation, including the account which he has forged, of God's decrees and covenant.

The case plainly stated, is as follows—Calvinism teaches, that God entered into a covenant with his Son, Jesus Christ, to give him a *part* of mankind, on condition he suffered the punishment due the elect sinners, in their room and stead. The Scriptures declare, of Christ, that he is *given*, not sold, not bargained, contracted, &c. a light or covenant of the Gentiles, the people. Also, that the heathen, the uttermost parts of the earth, are given unto him, a possession, an inheritance. Not a word is said of his coming to suffer in man's room and stead, to purchase the elect, according to any previously stipulated agreement; but that he came to do the *will of God*. Then the will of God always was, that Christ should have the heathen, the gentiles, the people, the uttermost parts of the earth. Therefore, he came to open their eyes, bring them out of the prison, &c. and make them fit subjects of the glory for which they were created. We shall only add, the truth shines so bright, that more words would be superfluous.

(To be continued.)

From the (Hudson) Messenger of Peace.

#### ANECDOTE.

Some few years since, there resided in Vermont a Calvinistic clergyman who was very fond of preaching up total depravity, and who continually insisted that in every act performed by an unconverted person, however good the act was in itself, the actor committed sin enough to damn him eternally. This clergyman lived in the North part of the state, where the lands of non-residents, were frequently sold to pay taxes, and being a lover of this world as well as the world to come, frequently speculated in the purchase of those lands. It so happened that he had made large purchases and

payment had become due. Unable to meet the payment from disappointments in money matters, it was necessary he should borrow or lose his bargain. He set out in search of some one of whom he could borrow the money. He was directed to a gentleman who was in the habit of lending money, and who happened to be a Universalist—of whom he inquired, whether he could be furnished with a sum of money on certain conditions. He was answered by the gentleman that he had the money, but did not care about lending it, however, to oblige him he would do it, and immediately stepped to his desk and took out the money. While counting it, the good clergyman, elated in spirit, observed, "Esquire, I very seldom see you at my meeting; I should really be happy to see you there oftener." And I, Sir, was the reply, would be happy to go oftener, but I do not like the preaching. Well, Sir, what is there in the preaching you do not like? I am not pleased, Sir, with the doctrine of total depravity, on which you have so much to say, I do not believe it; neither do I believe that every thing an unconverted man does is sinful, or that in every act he does, however good the act may be in itself, he commits sin enough to damn him eternally. Do you believe it Sir? Oh, yes, an unregenerated man can do no good, and however kind, obliging, and beneficial the act may be to those who receive it, yet with the actor it is sin. Well, Sir, replied the gentleman, we will not dispute on this subject—here is the money. I do not care about lending it, as by keeping it in my own hands I may turn it to better advantage in the purchase of lands than to lend it to you—I lend it to oblige you, and to do you a kindness. But, Sir, I am an unconverted man, and in doing you this act of kindness I shall commit sin enough to damn my soul through endless duration. Here is the money, Sir, and I leave it with you, whether I ought to commit this sin, or not, and whether I ought to be eternally damned for obliging you. Need we say, the poor clergyman looked astonished; his color changed, and after biting his lips for sometime, took his hat and wished the gentleman good morning, being unwilling to deny his favorite doctrine, and not hardened enough to say, by deed, if not by words, "you may be damned for what I care, if I can only be obliged by getting the money and saving my speculation."

FOR THE GOSPEL HERALD.

Mr. Editor—Through the medium of your useful paper, I wish to offer a few questions for the serious consideration of its readers; at least those of them that believe our Lord Jesus Christ to be truly and properly God.

1. Are God and Christ *two* beings, or *one* being?
2. If the Father and Christ are two beings, each of them God, are they not then two Gods?
3. If Christ, and the God and Father of Christ be one and the same being, does it not follow that Christ is the God and Father of himself?
4. If the Father and the Son be the same being, is not Christ both the Father and Son of himself—that he ascended to himself, when he ascended to



his Father, and our Father, his God and our God, (John xx. 17.) and submitted his own will to the will of himself, when he prayed to the Father, "Not my will but thine be done?"

5. If Christ be God Almighty, did he declare the truth, when he said, that of his ownself he could do nothing; (John v. 19, 30,) and that to sit on his right hand and on his left, was not his to give? Matt. xx. 23.

6. If Christ be God, who alone hath life and immortality in himself, who was it that expired on the cross, after commending his spirit into the hands of his Father?

7. Would it have been possible for men to have killed Christ, if he had been the Immortal God?

8. Do the Scriptures inform us that it was only a part of Jesus Christ that suffered and died?

9. Did not Christ represent the Father as the only True God? See John xvii. 3.

10. If the Father is the only True God, can Jesus Christ be the True God?

11. Did Christ mean the Jews to understand that he was God, when he said to them, "Ye seek to kill me, a man that hath told you the truth which I have heard of God?"

12. Did the apostle Peter know that Christ was God, when he told the assembled multitude, that Jesus of Nazareth was a man approved of God, by miracles, &c. which God did by him; and that after the Jews had crucified and slain him, God raised him from the dead?

13. Was not Christ made by the Father to be both Lord and Christ? Acts ii. 36.

14. If Christ be God, is he not Lord in and of himself, there being no one superior to make him Lord?

15. How then was he made by God, both Lord and Christ, and Lord not to his own glory, but to the glory of God the Father?

16. Can God increase in wisdom?

17. Did not Christ increase in wisdom?

18. How then can Christ be God?

19. Is it possible for God to have infirmities?

20. How then can Christ be God, seeing he was subject to infirmities? Heb. iv. 15. v. 2, 3. vii. 27.

21. Did Paul understand Christ to be God, when he said (1 Tim. ii. 5.) "There is one God, and one Mediator between God and men, the man Christ Jesus?"

22. If there be but one God, and the Father be that God, can Jesus Christ, or any other being but the Father be that one God?

23. Did not Christ bear witness to the truth, when he said, "My Father is greater than all; the Father who sent me, he gave me commandment what I should say and what I should speak; my Father is greater than I?"

24. Did Christ ever inform his disciples that he possessed two natures, and that when he expressed his inferiority to the Father, he meant to be understood as speaking with reference to his human nature?

25. If he possessed two natures, which constituted him both God and man, why are the scriptures silent upon the subject?

26. Do the scriptures contain the words *Trinity, God-man, Incarnate God, Triune-God, God the Holy Ghost, or three persons in one God?*

27. Is the doctrine of the Trinity revealed, or is it a mystery?

28. Can One be Three, and Three be One, at the same time?

29. What is the first of all the commandments?

30. If God be One, how can he be Three?

Answers to the above questions will be read with pleasure by an Inquirer after Truth. E. P. A.

Mount Pleasant, Aug. 20, 1824.

### CLERICAL SENTIMENTS EXHIBITED.

The following is an extract from a Fourth of July Oration, by Hooper Cumming, a Doctor of Divinity, and Pastor of the Presbyterian Church in Vandewater-street, New-York, delivered before the Firemen of that city.

"You are exempt, it is true, in consequence of your signal usefulness in other respects, from sitting on a jury, and from enrolling yourselves on the catalogue of the militia. Yet by your personal influence you may protect the purity of the laws. And I doubt not, for a moment, should a hostile invader pollute our soil, you would cast away your privilege, fall into the ranks, and spill your blood. Yes! and I will add, without arrogance or ostentation, that I am ready, with a Bible in one hand, and a sword in the other, to be your chaplain."

If this pious priest had never been any thing else but a military man, it would perhaps have been as well for him and the cause of christianity. It appears that a considerable part of this Oration was stolen from an Eulogy, delivered at Newburyport, Jan. 2, 1800, and is given and published as his own. This is the third time he has been charged with the same crime of literary theft. But a clergyman who could avow himself so ready to hold the Bible in one hand and to wield a sword with the other, we should suppose capable of almost any thing.

Philadelphia Reformer.

### ANECDOTE.

A Portuguese sculptor, who was suspected of free thinking, was at the point of death. A Jesuit, who came to confess him, holding a crucifix before his eyes, said, "Behold that God you have so much offended—do you recollect him now?" "Alas! yes," replied the dying man, "it was I who made him!"

New-Hampshire Gazette.

☞ The Conditions of this Paper are \$1 PAID IN ADVANCE. Persons living in distant towns, if they will appoint an agent, by forwarding \$5, he can receive 6 papers; and in the same ratio for a greater number.

\*\* A weekly Paper, entitled "CHRISTIAN TELESCOPE," has been commenced in Providence, (R. I.) by our Br. D. Pickering. It is a Medium Quarto size, at \$1 50 per annum.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRISTIE-STREET.

Payable in Advance.

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V. NEW-YORK, SATURDAY, SEPTEMBER 11, 1824. NO. 9.

## EXCOMMUNICATION

OF DEACON HEART.

(Continued from p. 59.)

### APPENDIX.

Containing a Narrative, &c.

Soon after, the following letter of admonition was transmitted to me.

Dear Sir—I have to inform you, that at a church meeting, convened at Brother Richard Porter's, on Saturday before the last Sabbath in October last, it was voted, that, "whereas Brother Deacon Samuel Heart, hath publicly professed the doctrine of Universal Salvation, or that the whole intelligent system will be finally restored to the divine favour, in a voluntary subjection to the government of God; which, in the opinion of this church, is contrary to the word of God contained in the Bible, which we profess to be the only rule of faith and manners." The Church also, by their vote, appointed me to write to you, Sir, a letter of admonition.

In obedience to the church, and in their name, you, Dear Sir, are hereby admonished of your dangerous error aforesaid; and entreated, and exhorted to renounce the same; which is so contrary to the whole tenour of scripture, particularly to the following passages, which you are requested to examine and consider. Matt. xviii. 3. chap. xxv. 41, verse 46. 2 Thes. i. 9. 2 Peter ii. 17. Jude 13. Rev. xiv 10, 11. chap. xix. 3. chap. xx. 10. Matt. xii. 31. 32. Mark iii. 29. Luke xii. 10. And, as Doctor Edwards observes, "So long as the gospel rejects every idea of the salvation of men, without forgiveness, so long will these last texts confute the salvation of all men. 1 John v. 16. Heb. vi. 4, 6. chap. x. 26, 27. Matt. xxvi. 24. Mark xiv. 21. Luke vi. 24. Psal. xvii. 14. Luke xvi. 25. Mark ix. 43—49. Matt. iii. 12. John iii. 36." And many more you are requested to attend to, which are to the same import. Dear Sir, as we have attended so much to the dispute already, it will be needless now to attend to the arguments to defend the doctrine of the endless punishment of the wicked. But pray you to lay by, for a few moments, your attachment to the doctrine of Universal Salvation, and consider, whether it is not probable that you are wrong, and if you are wrong, I dare say your good sense will be sufficient to suggest to you the pernicious consequences of defending an error, which may be fatal to the souls of many.

Signed by order, and in behalf of the Baptist Church of Christ in Farmington.

CALVIN HULBERT, Pastor and Committee.

Berlin, December 10, 1792.

N. B. This admonition to continue, unless its end be effected sooner, until the first Sabbath in January next, at which time a church meeting will be held at Brother Porter's.

DEACON SAMUEL HEART.

To the foregoing letter of admonition, I made to the church, the following reply.

To the Baptist Church of Christ, in Farmington.

Dear Brethren—I have received your letter of admonition, by Elder Hulbert, in which, after pointing me to a number of passages of scripture, which, according to the construction you put upon them, undoubtedly disprove the doctrine of Universal Salvation, you observe, "As we have attended so much to the dispute already, it will be needless now to attend to the arguments to defend the doctrine of the endless punishment of the wicked."

It seems by this declaration, that you suppose the matter in dispute between us, and the arguments I have advanced to support the doctrine of Universal salvation, have been sufficiently attended to; and those arguments fairly answered, and confuted.—Were I convinced that this was, in fact, the case, I think I should be as ready to renounce the sentiment, as I ever was to profess it.

I hope I feel no disposition to treat your friendly admonition with a criminal contempt. I do not scruple your good will, and desire for my good; and that it is a real belief that I have imbibed a dangerous error, which has induced you to proceed as you have done, in your labours with me. Notwithstanding, I am not, by any means, yet convinced that the arguments I have produced, either from reason or scripture, in favour of the doctrine of the salvation of all men, and the complete restoration of the whole intelligent system, have been thoroughly attended to, and fairly answered, and set aside. What have you done, in order thus to convince me? Have you so much as undertaken to answer my arguments, previous to your applying to the Association for their opinion? Was it not, professedly, because you were at a loss what you ought to do in the matter, that you did apply to them? Did you not appoint me as one of the church's delegates, with this view, that I should attend the Association, in order that I might have an opportunity to lay before them those arguments, which you professed not to be able to answer; that they might communicate their light upon the subject? What have the Association done to convince me of heresy? Had they been a court of infallibility, it is true I was convicted.—Can you imagine that so venerable a Council, as the Danbury Association, determining the doctrine of Universal Salvation, to be



heresy, when they refused to pay any attention to, or so much as hear the arguments I had to offer, in support of it, is sufficient to determine you to deal with me as a heretic?

I do not dispute your right of judging for yourselves, with regard to the truth, or falsehood of opinions; neither do I disclaim your jurisdiction over me, as a member of your body. I am willing to submit to your discipline; and esteem it a privilege to be under the watch and care of the church. At the same time, I claim an equal right with you, of judging and determining for myself in matters of religion. And as you, my brethren, are not invested with infallibility, nor claim to be, I think you cannot reasonably expect, or even desire me to relinquish a principle I have adopted upon long and deliberate examination, without having those arguments, which (as they appear to me unanswerable) have induced me to profess, and endeavour to maintain it, thoroughly examined, and their absurdity and inconclusiveness fairly pointed out.

I make no pretensions to infallibility myself. I know I am as liable to err in my speculations, as others. Nor do I pretend but that it is possible my mind may be involved in a cloud of misapprehension, with regard to the doctrine of Universal Salvation. For which reason I desire to lay myself open to conviction. I wish to have the subject thoroughly canvassed; and the controversy decided (if it can be) upon the broad basis of reason and Divine revelation. I request you, candidly to review your proceedings in the matter, from the first commencement of your labour with me: and if you think, on the whole, that you have sufficiently attended to the subject, to determine the doctrine I profess to believe, to be heresy, I conclude I may expect, after your first, your second admonition; and then to be rejected. But if, on the other hand, you shall think it incumbent on you to pay any further attention to the subject, I hope you will proceed in the spirit of meekness; and if I am in the wrong, perhaps I may yet be convinced of it.

As I have heretofore exhibited to the church some of the most weighty reasons for the support of my sentiments, which were so little noticed by them, and as the Association absolutely refused to hear any thing I had to offer, in the vindication of what I believe to be the truth, I shall not attempt, at present, to offer any arguments upon the subject, but leave it with you to do that respecting me in this affair, which you can answer to God and your own consciences.

At the same time, suffer me, my dear brethren, to admonish you to be cautious, lest in your great zeal to suppress error, you condemn, as heresy, an important truth—the grand theme of the Gospel, in which life and immortality were brought to light, and God, in Christ, declared to be reconciling the world to himself.

I add no more, but that I am your sincere Friend and Brother in the Lord.

S. H.

On hearing my reply, the church agreed to wait until the next general meeting; hoping, by that time, their admonition might have a salutary opera-

tion, and produce the desired effect. But, as I still retained, and was more and more confirmed in the sentiment, the church, at their next general meeting, which was on Saturday before the first Sabbath in January following, appointed Mr. Abraham Clark, a brother in the church, and a zealous advocate for endless punishment, to write me a second letter of admonition.

A few days before the next church meeting, Mr. Clark, having, pursuant to the church's appointment, completed their second letter of admonition, which was comprised in a *Folio Volume* of fourteen pages, made me a friendly visit, bringing his prolix production with him. As this second letter of admonition would swell this narrative to an enormous size, I hope I shall not be accused of partiality for not inserting it, provided I give a just summary of the arguments contained in it, in my reply, which I made to the church; which was as follows:

*Dear Brethren*—I have received, by the hand of brother Abraham Clark, your second letter of admonition; in the beginning of which I am charged with holding "That all the race of mankind that will be sent to hell, and all the devils, in the infernal lake that burns with fire and brimstone, will finally be delivered from hell, and taken to heaven, by the benevolence of God; without showing to the church one testimony of God for the same."

This appears to me a very unfair, if not absolutely a false representation of the matter; for I did repeatedly point the church to a number of passages of scripture, which I then thought, and still believe, expressly assert the final restitution of *all* things; when the whole intelligent system shall be restored to a state of happiness, in subjection to the moral government of God.

What would you think, my brethren, if I should accuse you, of holding that "God will make multitudes of his rational creatures the objects of his implacable and inexorable wrath and vengeance, consigning them over to a state of intolerable and interminable misery; without showing me one testimony of God for the same?" You would doubtless say, my accusation was false, for that you had referred me to a great many texts of scripture, which expressly asserted the endless duration of the misery of the wicked.

The truth of the matter is, that, on both sides, we imagine our sentiments are supported by the infallible testimony of scripture. The important question is, Whether we truly understand what the intent and meaning of the passages are, on which we ground our belief, and to which we endeavour to make all conform that has the appearance of a different meaning? Although your letter is very lengthy, I think the arguments contained in it may be reduced to this, viz. "That those texts of scripture that speak of the future punishment of the wicked, plainly contradict the doctrine of Universal Salvation. That to deny the endless punishment of the wicked, is to deny the truth of Christ's words where he says, "into the fire that never shall be quenched. And the judge deliver thee to the officer, and the officer cast thee into prison: I tell thee,

thou shalt not depart thence, till thou hast paid the very last mite.—These shall go away into everlasting punishment." &c.

It would be entering into too large a field, to undertake to remark particularly upon all the passages mentioned in your letter. I shall therefore only observe in general, that where the literal sense of any text is inconsistent with the dictates of right reason, the known and allowed perfections of God, or the general scope and design of revelation, in that case we are not to understand it in the literal sense. And if this be admitted as a rule, I think there is no difficulty in answering every thing in your letter, which has the appearance of argument against the restitution of *all* things.

But whether it is you, or I, that have a wrong understanding of the sense and meaning of the scripture respecting this matter, must it be the occasion of dissolving our fellowship? This I confess is a sore trial to me. Suppose, my brethren, I am in an error in respect to this doctrine, can you not impute it to the weakness of my understanding? Or must you conclude that my mistake originates from a temper of mind opposed to the gospel? You will not surely pretend, that yourselves are not liable to misapprehend the true meaning of many places of scripture. And is it not possible you may be mistaken in your confident belief of the endless misery of your fellow creatures? I am sure, if you possess a principle of universal benevolence, you cannot but wish for the happiness of *all*, in case it is possible. And how do you know that it is impossible for God to effect it? Are you certain that he will always chide with the wicked, and retain his anger for ever? Are they not the souls which which he has made? And must not their spirit fail before him? Will he utterly forsake the work of his own hands? Nay, which is far more than merely to forsake them, for then they must cease to exist, and fall a prey to annihilation; will he eternally exert his almighty power, to uphold them in a miserable existence? Can you forbear to wish that a period may come, when all rational beings shall be made holy and happy? And how do you know but those passages of scripture that speak of *the restitution of all things, Of all things being gathered together in one in Christ—Of all God's enemies being subdued—Death itself destroyed, and God becoming all, in all*, have respect to such a period?

I do not pretend but that possibly I may be mistaken. But can you not suppose it possible I may be in the right? If, in fact, I am in the wrong, will it be inconsistent with the rules of the gospel, for you to bear with it, as my infirmity and weakness? And if I am in the right, and you exclude me from your fellowship, as a heretic, on that account, you must answer yourselves.—A late ingenious author observes:

"Let every man be fully persuaded in his own mind, is an apostolic direction. This is the unalienable right and duty of every christian. Certainly then, they may be differently persuaded. Notwithstanding, they ought to keep the unity of the spirit, in the bond of peace. This they will do,

if they are meek and lowly, and possess christian charity. The unity of the *spirit*, therefore, doth not mean unity of *opinion*. Religion is a reasonable service. It is founded in personal persuasion. Our own opinion, and not anothers, must govern our profession and actions. This is the equal and common privilege of all christians: and the exercise of it should not destroy, nor impair christian charity.

"May not, even good men differ in some points which they respectively judge important? And may they not agree, at the same time, in the spirit of the gospel? Zeal is a christian grace, but if it be not according to knowledge, we may be found even to fight against God, while we think we do him service."

Since you have proceeded so far in your dealing with me, I do not know as I have the least ground to expect to escape your final censure. I wish however, you would not proceed hastily to take the last step. As I wish to discharge my duty faithfully to you, suffer me, dear brethren, to repeat the admonition I gave you, in my answer to your first letter, "To be cautious, lest your zeal to suppress error, lead you to condemn, as heresy, an important truth brought to light in the gospel, which contains *"glad tidings of great joy, which shall be to all people."*

Had I time, I should be glad to make some remarks upon sundry passages in your letter, which appear to me to savour more of a harsh and censorious, than of a charitable, catholic spirit. The following passage I will not say, contains a reflection that I do not deserve. I have reason to lament my great want of a meek and humble temper; and that I am no more at the feet of Christ, and at the feet of my brethren. But pray, my dear brethren, why should my believing that the infinite goodness of God will finally conquer sin, and bring *all* his rational creatures to a voluntary subjection to his moral government, occasion you to admonish me in such terms as follows?

"If you can believe your own words, contrary to the words of Christ, and cannot believe the words of truth spoke by Christ, is not this come to pass because you are not at the feet of Jesus, clothed, and in your right mind? This we conclude is the distemper of your mind, and will be, as long as your mind remains in the same opposition against the mind of Christ."

If you, my brethren, are at the feet of Christ, in possession of the meek, humble and teachable spirit of the gospel, in proportion as you are so, I know you are happy. And there, it is my heart's desire and prayer that I may meet you.

SAMUEL HEART.

March 2d, 1793.

*The Baptist Church in Farmington.*

When I had exhibited the foregoing reply, to their second letter of admonition, the church agreed to suspend the matter: concluding that the gospel rule prefixt no certain time, how long they might wait before the last step was taken. On the whole, it was concluded to postpone the matter (holding me under admonition) until the next annual meet-



ing of the Association. As I constantly attended the meetings of the church, during this interim, the matter was more or less discoursed of at every meeting. And I can truly say, the tender regard which the brethren of the church have, in general, manifested for me, during the course of their dealing with me in this affair, gives me reason to believe they have acted conscientiously; and that has endeared them to me.

(To be continued.)

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 63.)

Although we have adduced testimony quite sufficient to show the wicked absurdity of the Calvinists' account of the *covenant*, we conceive it to be proper to explain, for the benefit of the untutored mind, the Scripture phraseology more fully.

There is no subject better illustrated by common acts and figures, than the Scripture signification of the term *covenant*. A reference to Jere. xxxi. and Heb. viii. will be sufficient to show, that *two covenants*, or *testamentary* manifestations of God's purpose toward man, His *offspring*, have been used as the means by which the Great Father will justify his ways to his creatures. The illustration we allude to, is found in the testamentary bequests of men, who settle their possessions unalienably upon their posterity. The *last will and testament* of a man, is final; his demise proving the fact, and rendering his will unchangeable. This will or covenant, is of grace or *favour*, an expression of the affection of the testator. There may have existed a first covenant or testament, and before the death of the testator, this first testament was of works; so much so, that every section and codicil was written with a reference to the merits of the parties. This will may be set aside, a second made, and the death of the father, secures to his heirs his possessions. The first covenant, the *law*, the people break. Although God was a *Father* unto them, they did not know it. This law, or covenant, was a *shadow*, and but feebly expressed the purpose of God. God's purpose is to make man perfect. But "the law made nothing perfect." Then Christ is given "a *covenant* of the people, a *light* of the Gentiles." The contrast between the first and second covenants, is as *light* and *shade*. A shadow obscures, and light dissipates the gloom. Therefore, Christ is spoken of as a *light*, to enlighten the Gentiles; who are represented as sitting in darkness, and seeing a *great light* when Christ is made manifest. Thus the second covenant is the expression of God's *will* towards his offspring. The *great light shines*, and man beholds the countenance of his *Father God*! How beautiful are the figures! Christ, the great light, is given to those who sit in *darkness*! It is declared of those who are in darkness, that they

know not whither they go. But when the *light* shines, the scales fall from their eyes; their eyes are opened, they are no longer in prison, but *know*, that they go to their *Father's* house, where there are many mansions.

In addition to the consolations which arise from a consideration of the *nature* of Christ, the covenant, or testamentary bequest of the Great Father of mankind, is that of the certainty of its *extent*. Those who are to be blessed by participating in the gracious gift of God, are the *blind*, those that *sit in darkness*, and the *prisoner*. And it is evident that *all* men are thus characterized, from the phraseology of the inspired writer, whom God uses to promulgate His *decree*; (Psalm ii.) saying, "the *heathen*, the *utmost parts* of the earth" are Christ's inheritance and possession. It is lamentable that men can be found, who, Jacob-like, will *lie* to their father; and, worse than Jacob did, strive to defraud their brethren of their birthright, without giving them so much as a *mess of pottage*! And others, who go up and down in the world, Devil-like, devouring the hopes of mankind, and striving to persuade them that God is not their Father; and, also, that he has not *given* Christ, nor will give him, the light of men. But perfidiously or ignorantly asserting, that instead of their sins being forgiven them, as the covenant declares, and blotted out, and remembered no more, they shall be held accountable for them in another world, and be punished for ever.

Reader, Do you belong to the heathen; the utmost parts of the earth? Then God's decree includes *you*, in the inheritance and possession of his Son. Are you blind? Then *your* eyes shall be opened. Do you sit in darkness? The light shall enlighten *you*. Are you in prison? The Deliverer is come, and the doors of the prison shall open before Him. We entreat you, no longer to listen to the lies of the adversary; no longer to give heed to the seductions of the "accuser of the brethren." Remember the declaration of the servant of Christ, "Now, we brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him after the Spirit, even so now." It is the peculiar characteristic of the *flesh*, (the righteous in their own estimation according to the shadow,) to persecute. It is the invariable sign of all those who are heirs according to the promise of God, and are of the Spirit, to breathe peace to all, to throw down the weapons of a cruel and unmerciful warfare. Like God, in this respect, who "loved the world, [all men,] and gave his only begotten Son," they extend their love to all, and include the "heathen, the utmost parts of the earth," in the promise of the Divine blessing.

There is an absurdity connected with the Calvinists' doctrine of election and reprobation, predicated on the decree of God, which may justly be characterized as wicked. It is this: It is pretended that a certain part of mankind, the non-elect, are irrevocably consigned to interminable misery; and will continue, through an endless duration, enemies to God, and violaters of his law. The *decree* of God will make this certain. This abominable premise

has this conclusion, that God's decree ensures and perpetuates the violation of His *own law*! Then God never intended nor desired that the non-elect should keep his law; by loving Him, their Creator, and their fellows, or neighbour. We cannot conceive of an honest man who is in possession of reason, who can possibly tolerate this wicked doctrine. We are strangers to any way in which the law of God can be fulfilled, short of every man loving his Creator with all his heart, &c. and his neighbour as himself.

God's covenant, or will, be it what it may, must be considered in relation to his decrees. For it cannot be supposed that God's decrees are opposed to his will. How proper then, in this stage of the inquiry, is the question, What is the *will* of God? Paul answers this question, in his first epistle to Timothy, by affirming that "*God will have all men to be saved, and to come unto the knowledge of the truth.*" Now, is it not outrageously perverse of reason and common sense, to declare that "*God will have all men to be saved, and to come unto the knowledge of the truth,*" when the *truth*, that they come to the *knowledge of*, is, that nine out of ten of all the human race, shall never be saved; and that God's *will* and decree consigns them to interminable damnation!!! No hypothesis which the mind of man can conceive, can contradict the Scriptures in a more palpable manner than the system of Calvin.

We appeal to the conscience of the reader, and ask, If it is the *will* of God, that *all men* shall be saved, and come to the knowledge of the *truth*, can any man be saved but by coming to the knowledge of the *truth*? When a man comes to the *knowledge of the truth*, must he not come to the knowledge of *this truth*, that *God will have all men to be saved*? If it is *true*, that this is God's *will*, can a man come to the *knowledge of the truth*, unless he comes to *this knowledge*? These propositions are so plain, that he who runs may read. It requires a criminal degree of opposition to reason and common sense, to reject such self-evident premises and conclusions!

We now request the reader to consider God's *will* in relation to His *decrees*, and to avoid the tremendous error which Calvinists have cherished. God's decree gives to Christ, "the heathen, the uttermost parts of the earth." God's will is, that *all men shall be saved*, &c. What is the relation in the phraseology of the two passages, which speak of God's decree, and God's will? Are not *all men* included in the heathen and the uttermost parts of the earth? Are not the heathen and the uttermost parts of the earth, *all men*? Has not God decreed to give Christ, for an inheritance, and a possession, the *all men* whom he wills to save? Has not God willed to save the heathen, and the uttermost parts of the earth, whom in His decree He has given to Christ? Reader, if you have a conscience void of offence toward God, and toward man, what will be your answer?

(To be continued.)

FOR THE GOSPEL HERALD.

Mr. Editor—A being who acts under the influence of a power and disposition delegated to him, can do

nothing productive of merit. Man is a being who acts under the influence of a power and disposition delegated to him. Therefore, he can do nothing productive of merit. Consequently, he cannot merit his salvation. Is Christ inferior to God? He is. If man be a being whose power is delegated, and therefore cannot merit his salvation by any act of his, How can Christ, who is also a being of delegated power, do an act, the *merit* attached to which shall be so great as to procure the salvation of all mankind? If a man do good, but can receive no merit from so doing, because the power and disposition to do so were given him, then can no created being receive merit from any act of his, though the power and disposition that prompt him to it, be given in ever so great a degree. Because, if a man receive no merit from an act proportioned to the ability and disposition given him, so a superior created being will receive no merit from a superior act, which is only proportioned to the ability and disposition given him in a superior degree. How then can man obtain salvation, through the *merit* of Christ? By giving your remarks on the above, you will confer a favour on a friend to truth.

#### INQUISITOR.

Southold, August 14, 1824.

#### REMARKS.

We do not conceive a metaphysical disquisition necessary, effectually to answer the above inquiry. Therefore, we shall only reply, in general terms, that if merit is defined according to common acceptance, it signifies the award of approbation, for good conduct. If the Lord Jesus Christ is the subject, contrasted with mankind generally, there is a peculiar merit justly due him, for an irreproachable life, and blameless conduct, above all the children of men.

But our correspondent is more particular in his inquiry. He would know, how mankind are to receive *salvation through the merit of Christ*, on the supposition that Christ has done no more than it was his duty to do, with the power and advantages he possessed? Answer, We cannot inform our correspondent how mankind are to be saved *by*, or *through the merit of Christ*, according to the common acceptance of the term. Neither do we believe man's salvation is obtained in this manner. But, notwithstanding this, we do believe, and will endeavour to show, that man will be saved through the merit of Christ, properly considered. We read, John v. 22, 23, "The Father judgeth no man; but hath committed all judgment unto the Son; that all should honour the Son, even as they honour the Father." The connexion proves that the honouring of the Son, is, when those who honour him are made the recipients of salvation. And that the judgment was committed unto the Son, that all might be saved. (See verse 30, and 1 Tim. ii. 4.) Now, if Christ is honoured, as the Father is honoured, will it not be admitted that the honour is justly paid to the Son? Christ declares, "the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." It appears, the *works were begun*,



and then given to the Son to *finish*. The Son came for the express purpose of saving man, in the extensive sense of the term. The Father *made man*. The work was *begun*. He then sent his Son to *save man*, that is, to *finish the works*. And we are assured, that he will finish it. That man shall be *worked upon*, until he is made incorruptible and immortal! Is there any merit in *finishing* the work which the Father begun?

The subject now assumes a different aspect altogether. True. For instead of saving man through Christ's merit, Christ's merit is through the *salvation of man*! Meritorious, indeed, are the works, which shall confer salvation on a guilty world! Surely, the merit of the action is to be awarded when the *work is done*! Not say, that the *work* is done by the *merit* of the *works*.

We will now show, how man is saved through the merit of Christ, properly considered. There are two kinds of merit. First: There is the merit of a good action. Second: There is the merit of possessing the power of doing good. This is the merit that saves man. Does Christ possess it? Ask the Father! He has sent him to *finish* the great work which He *begun*, and is the best judge of the ability of the workman, whom He has entrusted with the job.

#### WHAT IS TRUTH?

Paul says, Gal. iii. 21, "If there had been a law given which could have given life, verily righteousness should have been by the law." A pamphlet, purporting to be "Six Sermons on the Law and Gospel," said to have been preached by an Episcopal Clergyman, (now deceased,) from Rom. vi. 23, contains the error, (as we conceive it to be,) that mankind are entitled to eternal life on account of Christ's suffering in their stead, and rendering obedience to the law. The book goes so far as to assert, that eternal life is *merited* by obedience to the law, &c. This eternal life is defined to be endless happiness. And these conclusions, too, when the text asserts that eternal life is "the gift of God." We cannot understand, how eternal life, or any life, is the gift of God, and, at the same time, legally due the party for his meritorious obedience. \*Neither can we understand, how Paul's declaration can be true, "If there had been a law which could have given life, verily righteousness should have been by the law," and life, after all, come by the law; or the law give life for obedience to it; as a meritorious demand, a legal requisition.

We only say, we cannot understand this doctrine; nor reconcile, to our satisfaction, what appears to us to be a palpable contradiction. If there are those that can, they have clear heads, to which we can make no pretensions. One thing appears to us as certain, namely—If God has given eternal, or any life; or any thing else, the thing given was not *bought* by Christ; for the plain reason, that a gift and a purchase are two things! On this subject, we shall be like Thomas of old; we must see the arguments, and put our finger upon the testimony, before we shall believe.

#### THE ART OF PLEASING.

There has been a great deal said in this world of ours, about the *art of pleasing the people*; for the people are considered to be the dispensers of all good. It is certainly very laudable to please the people, and to keep them in good humour with themselves. It is believed to be Scriptural also; which gives encouragement to excel in the art of pleasing. But there is a very important distinction in the Scripture authority, which we are disposed to notice. Paul says, (Rom. xv. 2.) "Let every one of us please his neighbour for his good to edification." As we understand the passage, unless we can please our neighbour for his good, (not our good,) we had better not please him at all. Farther, the good spoken of, is our neighbours' edification. We cannot help thinking, that the truth, as plain as possible, stripped of all human additions, notes, colorings, and annotations, is more calculated to please our neighbour for his good to edification, than any thing dressed and served up to please his prejudices.

That Paul was in earnest, and determined not to sacrifice one iota of truth, whether he pleased or not, we learn from Gal. i. 10, where he says, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." True, Paul; in that case, you would be the servant of men; for the plain reason, that Christ is pleased with truth, and men with error! Paul farther explains himself on this subject, (in Ephes. vi.) by exhorting not to be *menpleasers*; but, as the servants of Christ, to do the will of God from the heart, &c. as to the Lord, and not to men. Nothing can be more true than the declaration, "The fear of man bringeth a snare." And we are of opinion, that none are so blind, as those who are "*blinded by the god of this world*."

Then you don't care a fig, whether you please the people or not! Yes, we do; but it must be for their good; they must be *edified* by the plain unvarnished truth. If we cannot please the people this way, we do not care so much as a fig, whether we please them or not.

From the (Boston) Universalist Magazine.

#### THE PARSON\* MR. MCALLA.

The public attention has, for some time, been excited by the movements of this gentleman, in Philadelphia. We have seen an account of his challenging the Parson Mr. Kneeland to a public debate, on the question whether the doctrine of endless misery be true; of Mr. Kneeland's acceptance; of the debate which was continued from day to day, until discontinued by mutual consent. We are further certified by what Mr. Kneeland has since published, that neither he nor his friends were in any

\* To be as good as our word, we have substituted the word PARSON for REVEREND, wherever it has occurred in the Universalist Magazine in the above. Therefore those who like the word Reverend, applied to men who preach sometimes, can supply it. Those who are satisfied with the word Mister, can read it Mr. And those who prefer the word Parson, have it ready at command. If the reader is not accommodated, the fault is not ours.

See last page.

degree convinced that the doctrine of endless misery is a doctrine of divine revelation; but contrary to this, we understand that it is their opinion that the challenger was never able to substantiate any thing which is essential to his doctrine, nor refute a single proposition which is necessarily connected with the doctrine of Universal Salvation. As much as the foregoing is well understood by many.

When I was at Hartford, Conn. last week, to attend the dedication of a new Universalist meeting house, in that city, and the installation of the Parson Mr. Bisbe, I had the pleasure of seeing, among other faithful brethren, the Parson Mr. Mitchell, from the city of New-York. He showed me a letter which he had recently received, from the Parson Mr. McCalla, of Philadelphia, which informed Mr. Mitchell, that Mr. McCalla had beaten Mr. Kneeland off from the strong delusion of Universalism, and that he wished to wait on Mr. Mitchell in New-York for the purpose of publicly refuting him, and of convincing his congregation. When this letter was read in Hartford, I told Mr. Mitchell that it confirmed me in the opinion to which I was inclined on reading this clergyman's challenges, which were addressed to Mr. Kneeland in Philadelphia; which was, that from some cause, the man was not exactly in his right mind. I think Mr. Mitchell and others, of good judgment, agreed with me on this subject.

The evening that I arrived in Boston, I received the following letter, which sufficiently corroborates the opinion which I had before formed, of Mr. McCalla's misfortune.

#### LETTER.

*Philadelphia, August 13, 1824.*

Dear Sir—I have recently had a debate in public with Parson Abner Kneeland, and as the public generally have concluded, have completely beaten my opponent. I am now desirous, Sir, of breaking a lance with you upon some other tenet of the Universalists, such as may mutually be agreed upon, and should like to commence the same in some public place in your city, either your house of worship or some City Hall as soon as possible.—Will you, Sir, favour me with an early reply to this, directed to No. 69, North 3d street. For my character as a man of learning, I refer you to Parson Dr. Wilson, and Parson Dr. Ely, whose sanction in the present challenge has been obtained in writing.

W. L. M'CALLA.

#### REMARKS.

The reason why I publish this letter and give the foregoing information, is by no means, to injure Mr. McCalla, but to prevent, what I am very confident would be attempted, if this public notice was not given; viz. insinuations that Mr. Mitchell of New-York, and Mr. Ballou of Boston, have neither of them confidence or courage to meet this man in public debate, respecting the doctrine of Universal Salvation.

If Mr. McCalla was perfectly sane, he would know, that if he had beaten Mr. Kneeland, in such a way as to do any good, Mr. Kneeland or his

friends, or both would acknowledge it; for what good does it do to refute one in error, unless he, by some means, can find it out? But, if he really believes that he has convinced the Universalists of Philadelphia, that the doctrine of endless punishment is a doctrine of Divine revelation, if he had his reason, would he not know that there is no need of any further public dispute, but that to publish these convincing arguments, which have settled the great question in Philadelphia, would silence Universalism where ever they should be read? But he wishes to dispute with me on some other tenet of Universalism; as if after he had disproved the doctrine in the gross, it becomes necessary to refute it by taking its items in detail!

But after all, if I have not judged correctly, and Mr. McCalla is just what he thinks he is; and if the Parson Doctors, to whom he refers are in earnest and acting understandingly in this matter, then I would say, let them accompany their champion to Boston, and stand by him while he shall publicly refute the doctrine of God's universal, impartial goodness, and prove that the God of all grace is unmercifully cruel, and I will engage, when all this is done, to give up my hope in Divine mercy, and join these Parson Divines in the doctrine of despair. But before this, I promise to use my feeble powers to the utmost in defence of the gospel.

HOSEA BALLOU.

#### WRONG REPRESENTATIONS OF GOD'S CHARACTER.

It must be a cause of sincere regret to every reflecting person who has thought of the subject, to see the effect which the wrong representations of the divine character have produced in the world. Such reflections upon God, instead of consoling the christian and giving him confidence, have excited no emotions in his heart but those of fear and sorrow. The Psalmist says, "*according to thy name, O God, so is thy praise unto the ends of the earth.*" The truth of this remark is apparent. The praises which men offer up to God are regulated by their views of his character. If they behold in him an enemy, infinite in every attribute, whose glory is maintained by the eternal torment of his creatures, they never will feel as did the Psalmist when he exclaimed, "*O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*" Perhaps there is nothing which will enable us so clearly to see the injustice of the representations which men have given the divine character, as a notice of the striking resemblance there is between God and his adversary the devil, according to the delineations of their characters as given by clergymen of the Calvinistic order. It should not be forgotten that these men have always set forth the devil as a being who should be universally abhorred. They have found almost constant employment in arraying him in attributes terrific and dreadful. Hence we should expect that their representations of the character of God, would be a perfect contrast to those of him whom they style his adversary. But unhappily for them and their de-



ceived followers, they have represented them so like each other, that were it not for the use of names, we should not know whether they meant us to apply some of their representations to God or the devil. And we believe that if we were left to ourselves to dispose of their descriptions of characters, we should sometimes, without suspecting they would do otherwise, apply that character to the devil which they meant for the Supreme.

It would be a work of too much time for me to notice all those doctrines in which the similarity of which I have spoken is seen, but to illustrate and prove my remarks, I will briefly notice a few of them. It has all along been held up as the design of the devil to get as many people as possible into hell. This is his constant employment. Sinners have been warned to beware and flee from him lest he should succeed in getting them there. Now it has been said of God, that he has done much toward this work. He has undertaken it, but with this difference from his adversary, it is without any uncertainty of success. Infinite wisdom and power have been exercised to plan and carry into execution a decree, which consigns to eternal woe the greater part of mankind. And there is one view of this subject in which God has been represented as worse than the devil. For the devil is dishonored by what he does, whereas, it is said, God is of such a nature as to be glorified by such work, and when his saints become perfectly Godlike, they will look down upon the misery of the damned with perfect calmness and undisturbed joy.

It has also been said of the devil that he places temptations in the view of people to allure them into his snares. This is no more than we should expect, if what has been already said of him, be true. And we should expect something correspondent on the other side, *if what has been said of God, be true.* And we find it. Not temptation however, but something much more effectual. It has been said, that by God's decree, we are all born with a nature totally depraved, merely to have which is an infinite sin, which entirely supercedes the necessity of temptation, for with this men pant for sin, as the hart panteth for the waterbrook.—Thus we see, as God's decree is unchangeable, so the means by which it is executed are infallible, and in this way, all things go on in dreadful order to hurry man to his appointed end.

Alas! that things should be! O my heavenly Father! give men right views of thy character, that they may worship Thee in spirit and truth.

*Ibid.*

### BOTTLE AND TONGS.

It is related that a young lady in company where a gentleman used, as expletives, profane language, wrote his conversation, and introduced the words "*bottle and tongs*," as a substitute for the gentleman's profane words, and requested him to read it, which shocked him to that degree that he no longer indulged in his profanity. Reading the article copied in this Number from the Magazine, brought the above-mentioned Anecdote to our recollection;

and we shall be highly gratified, if the word *Parson*, has the good effect which was produced by the words "*bottle and tongs*!"

### PARSON M'CALLA AGAIN.

Dr. Ezra Stiles Ely, has published in the *Franklin Gazette*, that the assertion of his written sanction being given to Mr. M'Calla, as contained in the letter to Mr. Ballou, is "*an absolute and infamous lie.*" He also gives his *opinion*, that Mr. M'Calla never wrote the letters to Mr. Mitchell of this city, and to Mr. Ballou of Boston.

Quere. Where is Mr. M'Calla all this time? If he never wrote the letters, and some designing person has forged his name, why does he not come forward and say so? It would be very much to Mr. M'Calla's credit, to be well clear of the reputation of inditing such letters.

### FOR THE GOSPEL HERALD.

The fleeting months, the rolling year,  
But bears us to our doom;  
The nights advance, the days appear  
To call us to our home.

The Spring's bedeck'd with opening flowers;  
The Summer's gaudy pride;  
The richest fruit that Autumn pours  
In all her plenteous tide;—

The shiv'ring blast of Winter's wind,  
The tempest, hail, and snow,  
Are lessons to the attentive mind,  
How fleeting's all below!

Fix'd then on realms of brighter bliss,  
Let all our wishes rise;  
And while we dwell in worlds like this,  
Seek those beyond the skies.

W. S. L.

### SELECTED.

#### ON A WATCH.

Could but our tempers move like this machine,  
Not urged by passion, nor delay'd by spleen,  
And we by heaven's regulating power,  
By virtuous acts distinguish every hour,  
Then health and joy would follow as they ought,  
The laws of motion and the rules of thought,  
Sweet health to pass the present moments o'er,  
And everlasting joy when time shall be no more.

### DEFERRED ARTICLES.

Seven new Universalist Societies have lately been organized in the State of Maine. Namely, one in each of the following towns—Readfield, New-Sharon, Freeman, Canton, Livermore, Strong, and Union. A Society has also been formed in Swansey, (N. H.)

The new Church in Hartford, (Con.) was dedicated, &c. August 18th.

The Franklin Association of Universalists, will meet at Bernardstown, (Mass.) on the third Wednesday in October next.

The Western Association met at Madison, June 2d.

¶ The Conditions of this Paper are \$1 PAID IN ADVANCE. Persons living in distant towns, if they will appoint an agent, by forwarding \$5, he can receive 6 papers; and in the same ratio for a greater number.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.  
*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, SEPTEMBER 25, 1824.

NO. 10.

*From the Rochester Magazine.*

## **DEMONOLOGY.**

1 Tim. 4, 1.—*Now the spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines concerning Demons.*

Mede and Newton have well observed that doctrines and spirits, in many places of scripture, are synonymous and explanatory one of the other; and refer to 1 John iv. 1. The bishop is also of opinion that the text should be translated as above, implying that the seducing spirits taught doctrines concerning Devils or Demons. Our translators should have first ascertained whether the scriptures teach the existence and influence of Devils, before they described them as instructors of mankind: and it would have also been proper for them to have consulted the meaning of terms a little more distinctly, and thereby avoided the very improper translation of *didaskaliai daimonion* by *doctrines of Devils*. If we compare Jer. x. 8, Acts xiii. 12, and Heb. vi. 2, with my text, we easily perceive that the word of, should be rendered *concerning*, and the passages read, *doctrines concerning Vanities, the Lord, Baptisms and Devils, or Demons*. This text is therefore a prophecy that the idolatrous mythology of demons taught by the Gentiles, should be revived among the Christians, who should apostatize after the manner of the Jews and Gentiles, to the worship of demons or dead men. The apostle appears to refer to the prophecy of Daniel, chap. xi. 36—38, where the doctrines of demons or false gods is noticed by the divine Spirit through the medium of the prophet. In the New Testament, through the negligence, prejudice, or ignorance of the translators, the word *devil* occurs as the English term for the three Greek words, *daimon*, *daimonion*, *diabolos*; but the latter only should have been rendered devil. The two first words are both derived from *daio*, to divide, and all the ancients used the term, *daimon*, to signify a being, who distributed to man his due proportion of pain or pleasure. Hence *Daimones* among the Greeks, and *Manes* among the Latins, were words of the same import or meaning.

*Quisque suos patimur manes.*—Virgil.

*All have their manes, and their manes bear.*—Dryden.

Some have supposed that the word demon, in the sacred writings, always implies an evil spirit or devil; but this is a conceit of St. Austin and others, which will not bear investigation. Demons, according to the Gentile Mythology, were middle powers between the sovereign God and mortal men, who performed the office of mediators, and executors of the divine purposes. Of this opinion was

Plato, the most competent judge, and consummate writer on these subjects. Apuleius de Deo Socratis, affirms, "the demons are middle powers, by whom all our desires and deserts pass to the gods. It would derogate from the majesty of the celestial Gods to be concerned about such things; therefore all things are done by the will, power, and authority of the celestial Gods, but by the obedience and ministry of the Demons."

It is abundantly manifest from the best writers of antiquity, that demons were the supposititious ghosts of dead men. Hesiod, a most ancient writer, who flourished nine hundred years before Christ, describes that happy race of men, who lived in the first or golden age of the world, as being promoted, after death, to the rank of Demons by the will of Jupiter: and appointed to be the guardians of men, and the observers of their good and evil actions.

*Autar epei men touto genos kata gaia kalupse,  
Toi men daimones eisi, Dios megalou diaboulas, k, t. l.*

Plato agrees with Hesiod, and admits that he and many of the poets speak excellently in affirming, that when good men die, they obtain great honour and dignity, and become Demons. In another place he maintains that all, who die valiantly in war, are admitted into Hesiod's golden generation, and constituted Demons. Eusebius and Theodoret both cite and approve these passages from Hesiod and Plato, and use them as an argument for similar dignity and honours being bestowed on saints and martyrs. Hence it is clear from the writings of the greatest men of antiquity, that the term *Demon*, originally and properly applied to deified dead men. In this very sense, it was understood by the philosophers at Athens, in the days of Paul; for when he preached Jesus and the resurrection, they thought he wished to introduce Christ to them as a Demon, or deified dead man. Accordingly they say, "he seemeth to set forth strange Demons." Acts xvii. 18. Here our translators were as much puzzled by the word *Demon*, as by the term *Hades*, 1 Cor. xv. 55; for though they had constantly translated *Demon Devil*, and *Hades Hell*, yet they were in the above places forced to abandon the doctrine of Hell, and metamorphose their Devils into Gods! It is also clear, from the term *deisidaimonesterous*, used by Paul, Acts xvii. 22, that the superstition of the Athenians consisted in the fear and worship of these Demons. Epiphanius, haranguing against the idolatrous worship of the Virgin, says, Paul predicted that "*some should apostatize from sound doctrine, giving heed to doctrines concerning Demons, and become worshippers of the dead, as they were*



worshipped in Israel." Here Epiphanius refers to Baalim and Astaroth, which were men and women deified after death. Indeed idolatrous Israel adopted the model of their gods from the neighbouring nations; and the opinions of Josephus concerning the Demons, agree with the notions of the Heathen philosophers. Homer calls Venus, Demon—Iliad 17, 98—104, and though many of the Greek writers use *theoi, kai Daimones*, as distinct, thereby indicating different grades in their objects of adoration, yet Demons and Gods were generally synonymous terms. The word daimonion, in the text, should not have been rendered devils; and the opinion of Austin, that the word *demon* constantly means an evil spirit, is both false and futile.

It is acknowledged however, that according to Plutarch, it was an ancient opinion, that some of these Demons fearing that good men might rival them in honour and happiness, or attain to equal dignity, endeavoured to prevent and hinder them in the pursuit of virtue. Accordingly it became the opinion of later philosophers, that part of the demons were wicked and malignant. Josephus, wars, B. 7. C. vi. says, these evil demons were no other than the spirits of the wicked, who enter into the bodies of the living and kill them, unless they obtain help against them." Hence the Demonology of the later philosophers and the Pharisaic Jews, was perfectly analogous to the modern doctrine of good and bad angels. The whole system of Demonology, as also that of the Chaldean and Jewish Angelology, is founded on the fanciful supposition of a separate state of spirits, being freed from the body, but possessing its propensities, they assist or torment the living, accordingly as they feel benevolently or malevolently disposed towards them. Nothing in all the reveries of a lawless imagination, can exceed the wildness of the supposition that souls can subsist after death without a body, and notwithstanding, retain the corporeal passions of that body, from which they are disentangled!

Daimonion appears synonymous with Daimon. It is used by Xenophon and Plutarch to denote the Deity: but it signified generally, *deified spirits*, adored as mediators. When we compare my text with 1 Cor. viii. 4—7, and x. 14, 20, 21. 1 Tim. ii. 5. Rev. ix. 20, we cannot fail to see that the *Daimonia* were the objects of religious adoration, and certainly were not considered as devils. Diabolos and Daimonion, are not once confounded, though the first occurs above thirty, and the latter about sixty times, in the New Testament. The word devil is therefore a very improper translation of daimon in the above texts of scripture. We admit that the word daimonion, in Matt. xii. 24—27, and the parallel passage, Luke xi. 14—20, is to be understood in the evil sense, according to the definition of Josephus; and implies that agreeably to the Jewish notions, some dead men's spirits had the power of annoying the living: but by no just rule of interpretation can the word be ever rendered by the term devil.

Demoniacs were insane or epileptic persons, who were incurable in those days of medical ignorance;

and therefore, from the violence of the symptoms, were regarded by the superstitious, as possessed by diabolical agents. This view of the subject has been successfully maintained by the learned Joseph Mede in his discourse on John x. 20, and by Lardner and Farmer, on the demoniacs of the New Testament. The Jews learned mostly their notions of Demons and Angels, during the Babylonian captivity, where they became acquainted with the Persian philosophy. Being ignorant of physiology and pathology, they attributed every disease, of whose symptoms they were ignorant, to the influence of Demons: and from the prevalence of the opinion and the credulity of the patients, the subjects of these sore diseases, believed themselves to be possessed of *Demons*, just as the deluded creatures of modern times, have admitted themselves to be witches. Justin Martyr urges it as an argument for a future state of existence, that demons, whom he calls the *spirits of the dead*, seized and tormented men.—Chrysostom mentions it as a vulgar opinion, in his days, that all who died a violent death, became demons. He also tells us that some Demoniacs would affirm that they were possessed of the soul of such a monk. Homer, speaking of a man, whom a violent disease had wasted, says, *a hateful demon had entered into him*. From this general opinion, epilepsy obtained the name of *sacred disease*. Like the Jews, the Romans believed in possessions, but used different names, calling the ghosts, *Larvae*, and the men possessed, *Larvati*. Even to the present day, the Turks retain similar notions of insane persons.

Probably the greater part of these silly stories about demoniacs, were fabricated by the Pharisees, who seized on every idle rumour to support their dogmas, concerning spirits, against the objections of the Sadducees. From Matt. xvii. 14—18, and the parallel passages in Mark and Luke, it appears the Evangelists considered the demoniacs as persons affected with lunacy or epilepsy. The Jews also identify insanity and possession, John x. 20. Indeed it is highly probable, that the notions of demons were rather the vulgar opinion, than the sober sentiment of the enlightened part of society, even in the days of Christ. Origen says, the physicians endeavoured to account for these cases in a *natural way, calling them bodily diseases*, not admitting the agency of impure spirits. Plotinus, a celebrated philosopher of the third century, blames those who ascribe to demons, diseases which, he says, arise from excess, indigestion, and other natural causes, and are often cured by medicine. Hypocrates the father of medicine, whose knowledge of the animal economy greatly surpassed that of all others in his age, wrote expressly to prove that there was nothing supernatural in the case of supposed Demoniacs; but that all the symptoms arose from natural causes. "*When a man (says he) becomes incapable of speech, is suffocated, foams, gnashes his teeth, shuts his hands close, his eyes being distorted, and falling down, kicks with his feet, that man has the Epilepsy.*" How absurd and inconsistent with the superintending providence of God, to admit that

the Universal Parent would allow evil spirits to take possession of his own children, and torment the creatures of his care, the objects of his ceaseless love!

*Diabolos*, from *diaballo*, to dart or strike through, or to calumniate, strictly signifies an accuser, a calumniator, an impostor, an informer or spy, and is constantly used in the Septuagint as the translation of *Satan*, an adversary, and *Zar* an enemy. If therefore we translate the word *Diabolos*, into English according to its proper meaning, we shall never be at a loss to know the Devil and his occupation, nor the means of successful resistance. We shall be perfectly qualified to understand the language of Christ to the Jews and his apostles. John vi. 70, and viii. 44. Dr. S. Clark well observes on the last passage, that personification was very frequent in the language of the Jews, and nothing was more common than to call men by the appellation of that abstract quality, which principally predominates in their character. Hence the phrases, children of wisdom, of the Devil, of God, of a murderer, are easily analyzed by changing the abstract for concrete terms; and reading wise, godly, persecuting or malevolent, children. We now clearly perceive the propriety of calling Judas a Devil, John vi. 70. Peter, Satan, Matt. xvi. 23. Simon Magus, a child of the Devil, Acts xiii. 10. And slanderous women, devils, Titus ii. 3.—and how such devils go about as roaring lions seeking whom they may devour.

From the doctrine of Demonology arose the Jewish notions of Angels. The Jews in their state of degeneracy adopted many of the Heathen dogmas concerning demons, yet preferred the name of angel, to demon, as they did the word Paradise, to the Greek Elysium. They learned the names and grades of Angels during their captivity in Babylon, and afterwards amalgamated their religion with the Platonic philosophy, in Egypt, during the reign of the Ptolemies. The wisdom of Solomon and works of Philo are standing evidence of this assertion. That the notions of an Angelical Hierarchy originated among the Heathens, appears from the works of Jamblichus and Hierocles. From Maimonides we learn that the Jews having adopted the Heathen Demonology, divided the heavenly host into ten orders. The Christians having embraced the same fanciful opinions, arranged them under nine classes, angels, archangels, virtues, powers, principalities, dominions, thrones, cherubim and seraphim.—Petavius labours to confirm this division by testimonies from the fathers, tradition from the Jews, and the writings of Paul, Eph. i. 21. Col. i. 16. The Talmudists have multiplied the good angels to more than 300,000,000,000, and the bad to a number beyond all computation. Isidore and others say, the number of the elect exactly equals that of the fallen angels, being chosen from men to fill the places vacated by their rebellion. But Daillon affirms there is only one devil, and the Christians borrowed a plurality from the Heathen; whilst Averroes maintains THERE IS NO DEVIL AT ALL!!! Here then come to the Scriptures to decide the controversy. From Matt. xviii. 12, and Heb. ii. 16, Hilary deter-

mines that angels are to men, as an hundred to one. Fallen Angels, cries another, must be more than five thousand, for a Demoniac said, my name is legion, Luke viii. 30. One third exactly of the angels fell, exclaims another, for the Dragon's tail drew a third part of the stars from heaven, Rev. xii. 3. 'Tis certain, adds a fourth, that the good angels are more numerous than the bad, for we read of twelve legions of the former, and only one of the latter. Matt. xxvi. 53.\*

But while we disprove the existence of such fanciful beings, a thousand voices exclaim, we have seen them! If so why may we not also obtain a view? Come forth, then, whatever ye are—shadows or substances, spirits sublimated, or transmuted natures—ye who have left your clay to wither, and become the messengers of heaven, and tread the winds and the star-sown wilderness above us! Come down from your stately heights, and stand visible before us! Or, if indeed ye live in the grave, or haunt on Purgatorial shores, pale tenants of the dim Elysium—Arise and be manifest! No, they appear not but to their deluded votaries, to the believers of such fables, and no unbeliever can ever obtain a glimpse, even though it were by the pale light of the moon!!

How deplorable is the state of the human mind, degraded by superstition! Fear being the mother of superstition, we may reasonably expect her gods to be hideous and terrific. Hence an imaginary Devil has obtained the greatest veneration in many countries of Asia and Africa: and even at this time, however incredible, his worship is very prevalent throughout all christendom. Being the popular god of modern superstition, if any independent man, who dares to think, expresses a doubt of his existence, the alarm is sounded, and fearing that the empire of the god of this world is about to be upset, all who wonder after the *beast*, hasten to cry out for whole hours, Great is the Devil we adore! Be not surprised, the existence and influence of the devil are as necessary to the creeds of modern times, as the honour of Diana to the craftsmen of Ephesus!

(To be continued.)

#### CONVERSION OF A UNIVERSALIST MINISTER.

The pulpits and presses of the opposers to God's salvation, are now teeming with accounts of the

\* Were I inclined to amuse myself with this controversy, says Mr. R. Robinson of Cambridge, I would collect all writings sacred and profane on this subject; and then summon the various writers to take their proper shares. What remained of Revelation expounded by just reasonings, would constitute my faith on this article. Pedantic superstition in king James first, would load away sorcery, witchcraft, and devils by wholesale. Pagan presumption would ship off hieroglyphics, astrology, magic, and manichæism. Popery would claim a large share of angelography. Vulgar observations of effects, and ignorance of causes would come in for a large proportion of small talk on those occult powers. Fancy in rhetorical guise, would reduce a volume of well set words to a page of meaning. The volume would be hers, and the page, mine. Politicians would then take away a large stock of the tutelar tribe. Sound reasoners on Demonology would represent the Demoniacs of the New Testament as diseased people. These would claim many a text from the subject, and I could not reasonably refuse their claims. Bright and black wings, rays, horns and cloven feet would fall to the artists. At last I should find, that the best guardian angel, is a good conscience, and the most formidable devils, my own depraved passions."



conversion of Mr. ZEPHENIA L. CROSSMAN, from Universalism to the faith of *endless damnation!* We have heard this man's name spoken for the *first time*, within *twenty days*; although the account says, he "has *preached for several years past*, in the new Universalist Church at Norwich (Con.)" The truth is, Mr. Hudson has preached at Norwich (Con.) during the time assigned to Mr. Crossman, until recently! This *old preacher* is just known, at this late day, after renouncing his faith! It appears this *able advocate* was not *capable* of writing the account of his conversion, but, that the account which is published received his *approbation*.

The account declares, that Mr. Crossman "stated in *clear and impressive language*, that, for the last *nine months*, he had laboured under *strong mental feelings of doubt and uncertainty*, respecting the *correctness* of the doctrine which he had *professed to believe*, and to *preach*," &c.

That man must be an abominable wretch, who will mount the pulpit, in the name of God, and professedly believe, and publicly teach, for truth, a doctrine, of the *correctness* of which he has *strong doubts*, &c. This is *hypocrisy* with a witness.

From the best information we can obtain of this man, it is only *one year* that he has preached this doctrine of *strong doubts*, etc. Also, that he is a man of weak intellect, and destitute of ability for preaching any doctrine whatever, in an acceptable manner to a common audience. We are gratified in hearing that this gentleman has left the field. If our opposing friends can cure him of doubts, and employ him profitably as a preacher, they will do more than he has been able, with all his helps, to accomplish himself.

The account states, that Mr. Crossman declared in his last Sermon, "I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance, or faith in the *all-sufficiency* of the Lord Jesus Christ." Now we ask, What lead Mr. Crossman to follow the evil device of abominable hypocrisy, in preaching a doctrine he *did not believe*? Not Universalism, surely, for we have his own confession that he did not believe it when he preached it!!! The *evil device of wicked hypocrisy*, must have an origin somewhere. Let Mr. C. answer the question, and inform the public of its origin.

Mr. C's assertion, above quoted, is all-sufficient to enable any *believer* of the truth to understand the merit of his case. We triumph in the "*all-sufficiency* of the Lord Jesus Christ," to finish the works the Father gave him to do. We both believe and teach, that all men will repent, in God's own time. We both respect and pity this simple man, who, being unstable as the wind, and fearful and unbelieving, is the unconscious tool of designing men, whose worldly interest leads them to impose upon the credulous multitude.

Mr. C. took his leave, desiring his hearers to meditate on the following passages of Scripture. Matt. xiii. 49. Rev. xxii. 11. We request Mr. C.

and the reader to meditate on the following—First Epistle of John ii. 18, 19.

*Note*—We have learned, from good authority, that this is not the *first time* that Mr. Crossman has renounced Universalism. If he plays this religious farce again, it will be necessary for him to obtain *new scenery!* The cause of Truth will gain by this loss; and the gain of this man, will prove a *loss* to the advocates of error.

—♦—  
From the (Philadelphia) Reformer.

#### ANNIVERSARY OF THE SCOTCH SOCIETY FOR "PROMOTING CHRISTIAN KNOWLEDGE."

The following extracts from an account of the proceedings at this anniversary, we should suppose would sufficiently convince any one possessed with but a slight knowledge of Christianity, how little the religion of Jesus Christ will be promoted by this and similar associations. Nothing can furnish stronger evidence of the fallen and low condition of Christianity, than when such men as appear below, engage in promoting it, and blend with it conduct and proceedings so contrary to the whole tenor of its precepts. Such societies are more any thing else than societies for "promoting Christian knowledge;" and every one who would wish to preserve any true religion in himself, or avoid assisting to destroy it among others, ought to keep at the utmost distance from all these splendid associations, and their complimentary and profane proceedings. No measures could be adopted more directly calculated to disgrace and destroy the religion of the New Testament, than the conduct and practices of many of those associations, formed under pretence of extending and promoting it.

[From the New-England Galaxy.]

The SCOTCH SOCIETY for promoting Christian knowledge, held its fifty-first anniversary at the Albion Tavern, London, on the 14th of April. Three columns of the Morning Chronicle are filled with an account of the proceedings. His royal highness the Duke of Sussex, Sir James Mackintosh, Mr. Canning, and a great many other *parsonified and pious dignitaries*, Dukes, Lords, and Baronets, were present. The dinner was superb, the toasts religiously sentimental, and the songs *very serious and Christianlike* indeed!

"The royal Chairman next proposed 'The health of the Treasurer,' to which appellation he felt it necessary to add his title of new knighthood, 'Sir Peter Laurie,' with a hope that he might long enjoy his newly acquired honours. With three times three."

Sir Peter Laurie said, he had expected that his health would have been drunk as Treasurer of the Society, but he little expected that his Royal Highness would have condescended to notice him with reference to those honours which he had recently received. He felt proud, however, that he had received them,—first, as he considered them a mark of his sovereign's favour, and secondly, a proof of the good will of his fellow-citizens. And here he wished to observe that the citizens of London never forgot the Highlanders of Scotland; as a proof of which he could state that the last sound he had

heard that day in the Stock Exchange, was 'Auld lang Syne,' [a laugh.] The citizens of London were aware that the Highland Glens were the beds which produced heroes—those men who had so often and so successfully turned the tide of battle in our favour, [applause.] Adverting to the present charity, he observed that the present cost of educating a child in the Highlands, was five shillings; so that any gentleman subscribing a guinea, would have the satisfaction of knowing that he had four children educated. [The Duke of Sussex—Aye, four and a fraction—a laugh.] It was matter of satisfaction too, to consider the schoolmasters who were employed; they were as pillars of strength in the cause—aye, as pillars of gas to illumine the country, [a laugh.] Yes, they were as pillars of gas, but the Society should recollect, that they were the gasometer, [loud laughing.] Before he concluded, he begged to mention an anecdote. Three Scotch soldiers belonging to the Black Watch, had been sent for by George the Third, of blessed memory; his Majesty being pleased with their prowess and dexterity, gave each a guinea; but the soldiers feeling that they were fully rewarded by the approbation of their sovereign, each gave his guinea to the porter as he left the Palace.

Song by young Smith—'Come unto these yellow sands,' which was executed in superior style, and called forth the repeated approbation of his Royal Highness.

His Royal Highness called upon Mr. Donnie for 'Moggie Lauder.'

Mr. Donnie said, he was most ready to sing the song, but he first wished to relate an anecdote. When he came from India some time ago, it pleased the good people of this town to put him into a great chair like that then occupied by his Royal Highness, upon a question somewhat like the present, and he then said, that it would be better to spread Bibles at home than be sending them to the Hindoos. Upon this, he received a thump on his back, he could not tell from what quarter, but in a few minutes, he received a bit of paper, informing him he was surrounded by people who were anxious to supply the Hindoos with Bibles, [a laugh.] Now the fact was, he lived in a Parish in Scotland, of fifty miles extent, and they had only half a minister, [a laugh.] A great many beneficial things had been done by the Chancellor of the Exchequer, but his Royal Highness had that night done a thing equally beneficial to Scotland; he had added the Right Honourable the Secretary for Foreign Affairs to the list of the supporters of that Society, [loud applause.] This would, he trusted, be the means of bringing the Peerage and Aristocracy of Scotland to the support of this measure.—Education was of the most serious importance to the welfare of a country. In Scotland they had 1,000 red coats, not to keep them in order, for thank God, they kept themselves in order, while in Ireland 24,000 men were unable to keep the people in order. How could this be accounted for, unless by a want of education? And now, gentlemen, said he, 'I'll sing you Moggie Lauder.'

Remember, reader, that these are extracts from the proceedings of the celebrated Society for promoting *Christian knowledge!*

## EXCOMMUNICATION

OF DEACON HEART.

(Continued from p. 68.)

### APPENDIX.

Containing a Narrative, &c.

Beside the foregoing reply, to the church's second letter, I took an opportunity, soon after, to write a farther reply, in the following letter to the author:

To Mr. Abraham Clark.

Dear Brother—Since you have been at so much pains, in pursuance of the Church's appointment, to write a second Letter of admonition to me, I take this opportunity to express my sincere belief that you have endeavoured to discharge your duty faithfully. And I return you my hearty thanks, for your christian tenderness, so far as it is manifested in the contents of said letter, your trouble in bringing of it; and the friendly interview I had with you, at my house. Although we are not so happy as to be perfectly agreed in our sentiments, yet, if we can maintain the benevolent temper of the gospel, it is possible our difference in opinion, may be a means of improving our understanding; while it stimulates to a more thorough investigation of the subject in dispute, it is hopeful it may prove subservient to the acquisition of more knowledge, and the attainment of farther light.

Nothing can be of equal importance, and so absolutely necessary for our happiness, in every period of our existence, as to feel, in heart, reconciled to the character and government of that Supreme Being, who presides as an absolute Sovereign over the whole created system. The existence and perfections of God, are so far manifested in the work of creation, that the light of nature, without any other revelation, is sufficient to discover his eternal power and Godhead; and leave the very heathen without excuse, if they do not glorify him as God.

Reason, as well as Scripture, is a revelation from God. Without it, we should be incapable of knowing even that there was a God; or determining any thing respecting scripture. If the scripture is given to aid us in discovering the mind and will of God, and to discover more of his glorious character, than the mere light of nature exhibits, it is absurd to suppose it contains any doctrines inconsistent with the dictates of reason; or the perfections of God, discovered and previously known, by the light of nature. If the contents of any pretended revelation, are inconsistent with the dictates of *reason*, and the perfections of God, we should, most certainly, have good cause to reject it; let the evidence of its authenticity be what it would. For it is impossible we should ever have greater, if equal evidence, of the Divine authority of any pretended revelation, than we have of the existence and perfections of God. Just so far then, as we argue conclusively, that the scriptures teach doctrines inconsistent



with reason, just so far we invalidate their authority.

The foregoing observations may serve to show in what way and manner we ought to make use of the Bible. When we examine the Sacred Oracles, to find what is the mind and will of God contained therein, we are by no means to relinquish our reason, that noble faculty, by which we are distinguished from the mere animal creation; and without which a revelation could be of no service to us; nor would it be possible, even for God himself to give us one. In searching the scriptures then, we ought carefully to adhere to those fundamental truths respecting the Being and perfections of God, which are previously taught by the light of nature, and discovered by reason, prior to any other revelation. The human mind is capable of noble improvements; and obtaining farther degrees of knowledge respecting the character and government of God. And there is enough in him eternally to employ our minds; and afford us new matter of wonder, admiration and joy, in a constant and increasing progression. The *wisdom and goodness* of God, are wonderfully manifested in the variety of means he makes use of, to communicate the knowledge of himself to his intelligent offspring. But our increasing in the knowledge of God, is nothing else but the expansion, development, or enlargement of our *reason*. God, our Saviour, will have mankind to be saved, by coming to the *knowledge* of the *truth*. And it is by our reason that we apprehend the truth, and distinguish it from falsehood and error.

It is no just objection against the Divine authority of scripture, that it contains things beyond our comprehension; or teaches doctrines that the mere light of nature, or unassisted reason could not discover. So far is this from being a reasonable objection against revelation, that it is this only which can make it of any value or importance to us. But then those truths, thus made known, when rightly apprehended will always be found perfectly to agree with those truths previously discovered; so that the Christian religion coincides with the religion of nature, and is perfectly agreeable to the dictates of reason. It is true the mere light of *nature* leaves us much in the dark, respecting a *future* state. For while it discovers the Being and perfections of God, it likewise teaches us our entire dependence upon him, and the indispensable obligations we are under, to be perfectly subjected to his government. At the same time, it teaches us that we are in a state of depravity, alienated from God, and subjected to innumerable calamities in this life; which we see terminates in the dissolution of these *bodies*. And here conscious guilt throws an impenetrable cloud over our minds; and leaves us, at best, to uncertain conjectures.

So far as the Scripture treats of those things which are apprehended by the light of nature, it exactly agrees with our reason. It represents the character of God, his self-existence, independence, his absolute supremacy, and uncontrolled sovereignty over all the works of his hands; and the absolute dependence of every thing that exists upon

his sovereign will, just as they are apprehended by the light of nature. And the whole moral law, which is summed up in *love* to God and our neighbour, is no more than the plain dictates of unbiased reason.

The peculiar doctrines of revelation, all respect the *atonement*, and the way, in which God designs to dispense his favours to sinful creatures, through the mediation of Christ. Although the light of nature might teach us to *hope*, and expect that the great Parent of the universe would not suffer his intelligent offspring to perish eternally on their revolt from him, yet it is revelation only that discovers how this salvation is to be effected. The holy scriptures inform us, that as God created all things by Jesus Christ, so, by him he designs to restore all things. The eternal councils of love and peace, Christ's being set up from everlasting, to be the Saviour of a fallen world, his incarnation, death, resurrection, and ascension, his glorious exaltation at God's right hand, to be a prince and a Saviour—his having all power committed into his hands, his final conquest over all God's enemies, by reducing all to a voluntary subjection to the divine government, that God may become all, in all, and finally his putting an end to all evil, by destroying death itself,—these are the sublime and animating truths revealed in the scriptures. And they perfectly harmonize with the dictates of reason; and exactly correspond with the most exalted ideas our finite minds can form, of the infinite benevolence of the Supreme and all-perfect Being. These, I say, appear to me to be the peculiar doctrines of that revelation God has been pleased to give us in his word; and not his eternal, immutable design, to make multitudes of his rational creatures the objects of his implacable hatred; and the wretched victims of his inexorable wrath in a state of intolerable, and interminable torture.

With respect to those passages of scripture, which you suppose ascertain the endless duration of the misery of the wicked, we ought to affix such a meaning to them as will not be inconsistent with the dictates of reason, the known and allowed perfections of God, or to the general scope and design of revelation. And if I may be allowed to construe them according to these rules, I should suppose they were strong figurative, or metaphorical representations, designed to impress our minds with a sense of the utter impossibility of sinners prevailing against God, or obtaining happiness in a course of opposition to his character and government; and the fixed and unalterable purpose of God, to subdue by the severe chastisements, represented by those terrible metaphors, their stubborn opposition to him, and devour that adversary of their souls; which so long as it exists, totally disqualifies them for the enjoyment of that happiness, for which God designed them when he conferred their existence. The fire of Hell will not be quenched, until it has accomplished the purpose of God.

It is the same compassionate Saviour, who came to seek and to save those which were lost, who gave his life a ransom for all, tasted death for every man,

was the propitiation for the sins of the whole world, the Lamb of God that taketh away the sin of the world, and who said, "If I be lifted up from the earth, I will draw *all* unto me," I say, it was the same compassionate Saviour, who denounced those threatenings contained in the passages alluded to. And it is the same almighty Redeemer, and Saviour of all men, who will execute those threatenings, according to the true import and meaning of them.

And now let me ask you, my dear brother, How is it possible to reconcile the *endless* duration of the punishment of the wicked, either with the dictates of reason, the perfections of God, or the plain and evident scope and design of the sacred scriptures? Are not sinners lost? And was it not such that Christ came to seek and to save? Did he give his life a ransom for *all*? Did he taste death for every man? Was he the propitiation for the sins of the whole world? And will he sooner, or later, draw *all* unto him, as he has promised? And are multitudes of those whom he thus came to *seek* and to save, never to be *found*, but to be eternally lost? Will any of those whom he draws to himself, be eternally driven farther, and farther from him?

To conclude: Since it is the unalienable right of every man, to judge of the meaning of the Scriptures, for himself, as I am persuaded that I have a *right*, to claim this privilege myself, I am willing that you, and every other man should enjoy the same. And when you have perused this letter, I willingly refer it to your candor and good sense, to determine, for yourself, which is the most rational, either to put a *limited* construction upon those passages of scripture which speak of the *punishment* of the wicked, or to *limit* the infinite *benevolence* of God, and lessen the efficacy of the atonement?

I am, Dear Sir,

Your sincere Friend and Brother.

SAMUEL HEART.

March 13th, 1793.

To this letter, Mr. Clark did not fail to make a reply, to which the letter itself, (if there is any propriety in my observations) may serve as sufficient answer. But if he, or his admirers, will procure a publication of this reply, together with the letter of admonition he wrote me, in behalf of the Church, the peculiarity of their style and diction will, I doubt not, afford matter of agreeable entertainment: but the arguments they contain, (however they may serve to confirm some partialists) I believe would never convert a Universalist!

(To be continued.)

## CALVINISM UNMASKED.

Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.

(Continued from page 69.)

We hope the reader is convinced that God's justice requires no sacrifice to propitiate Him, and to make it consistent with his character or designs, to

redeem man from sin, and to pardon all his offences. For God is the *Father* of the great human family. A *father* is always ready to forgive; and disposed to bless his offspring. That man is a *monster*, and destitute of *natural* affection, who will cast off for ever his children, and utterly forsake the offspring of his love. It is sufficient to say, God will bless and save man, because He is the *Father* of man. It is the extreme of ignorance and impiety, to speak of God, the Universal Father, and to describe Him as the *enemy* of His offspring. We repeat—"Tis enough, that God is the *Father* of mankind. A *father* will take care of, and bless his children. Therefore we pray, "*Our Father* who art in heaven;" and say, "*Thy will* be done;" because "*our Father*" has taught us, that it is His will to save *all* men, our brethren, and to bring them to the knowledge of the truth.

The above is a brief outline of our faith. God is our *Father*; and we are his children. It is because God is our *Father*, that he will regard us with favour and affection; and because we are his *children*, we will love and serve Him. This *relation* is the great foundation of all religion, and of every thing deserving the name.

We are aware that many well-meaning people will object to our exhibition of God's character and purposes; and some, perhaps, may ignorantly shudder at what they conceive to be impiety; for prejudice, the fruit of ignorance, is stubborn as bars of iron. To such persons we say,—Your misconstruction of the Scriptures, and blindness to the goodness of God, which shines forth in all his works, is the great difficulty. The Scriptures represent God as the *Defence*, the *Saviour* of man. They also represent man to be the enemy of himself, and his own destroyer.—"O Israel, thou hast *destroyed thyself*; but in Me is thy help;" is the language of Inspiration. This may be said of, and to, every man. Man is taken in the snare which his own hands have prepared; and falls into a pit of his own digging. (See Psa. ix. 13—17.) But God, the Father of man, is known, not by tormenting his children but, by his judgments; which he sendeth abroad in the earth, so that men learn righteousness. Then they walk uprightly.

Purposing, in our next Number, to consider the *atonement*, we request the reader to prepare his mind for this investigation, by a reference to the *covenant* already spoken of; and to observe the character of the covenant, regarded in its relation to God the common Father. Simple as the following remark may appear to some, we urge the consideration of it, with great seriousness—Remember, that God's covenant or testament, is the covenant of a *Father* to his *children*. Remember that this Father is *Love*! and that all His purposes, decrees, and dispensations, have for a common and ultimate object, the holiness and happiness of His offspring. Hear, then, the Divine interrogation—"A son honoureth his *Father*; if then I be a *Father*, where is mine honour?" (Mal. i. 6.) Reader, answer the question, if you are a father, and tell, if you can, how you can be honoured by your children, so long



as they disobey your commands? Now consider God's covenant. "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." And "all shall know me from the least to the greatest."

Thus will God be honoured. Not, as some poor religious maniacs suppose, by the ignorance and misery of his offspring; but by their knowledge and happiness. Let the infuriate Calvinist, in the insanity of his mind, transplant the imaginary character of his God into his own bosom. Let his own family be the theatre of the exhibition of his theology,—his own children the recipients of his favour and his fury; and there let him show his *honour*! Our word for it—His house would be a hell, and the father a devil. We should behold a few loaded with favours, and the residue made wretched for the father's honour. We should behold the rejoicing few, shouting songs of triumph, and exulting at the misery of the sufferers. And the father's honour would appear brightest from the disclosure of the fact, that his decisions were arbitrary, having no regard to the merits or demerits of his offspring! This is CALVINISM. "*Instruments of cruelty are in their habitations.*" O my soul, come not thou into their secret; unto their *assembly*, mine honour, be not thou united."

(To be continued.)

#### CAUSE OF SELF-MURDER.

The Editor of the "Boston Recorder," a paper devoted to the cause of "*fat livings*," noticed the suicide committed in this city recently, by two young men, foreigners, who, in a moment of desperation occasioned by pecuniary embarrassments, destroyed themselves; and introduced the account into his columns thus—

"*Universalism favourable to Self-murder.*"

Supposing we were to publish the account of the treason of Benedict Arnold, and head the article

"*Calvinism favourable to Treason,*"

Should we not be quite as justifiable as the Editor of the Boston Recorder?

We reiterate the assertion, that if the professed believers of the doctrine of the endless damnation of the wicked, (such as the Editor of the Boston Recorder,) were *sincere* in their belief, they would deal much less in slander and detraction than they do at present! We are continually told, that a *belief* in the doctrine of the salvation of *all* men, has a *tendency* to make men commit all kinds of *crime*, &c. Let *facts* speak. The State Prison in this city contained, a few days since, 623 criminals, of various faith and religion; but, **NOT ONE UNIVERSALIST AMONG THEM ALL!!!** The Editor of this paper went through the various departments of this gigantic reservoir of depravity, where hardened wretches from every clime are congregated, and visited the cells of the most abandoned, who, to appearance, have *made a trade of sin*, and heard, from the lips of the delinquents, their confession, that they *believed in the endless misery of the wicked!*

Here is a comment, for you, of more value than ten thousand volumes of orthodox slanders, and hypoeritical speculations.

Quere. If a belief in Universalism leads to all crimes, must it not lead to all the crimes committed by the tenants of the State Prison? Has it lead to these?

#### POPISH DEVILS DETECTED.

*Extract from a letter from Barcelona, Spain, dated*

*June 19, 1824.*

A singular occurrence has taken place here, in a village called Artès, near Hostalrich, about twelve leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the curate, and requested him to come and administer the sacraments. The curate refused, saying, "your brother is a constitutionalist, that is to say, a villian and impious wretch, and an enemy to God and man, he is damned without mercy, and it is therefore useless for me to confess him!" "But who told you that my brother was damned?" "Who told me?" replied the curate, "why God himself!" "What," cried the astonished Spaniard, "has God spoken to you?" "Yes," answered the curate with assurance; "God spoke to me during the sacrifice of the mass, and told me that your brother was damned to all the devils." It was in vain that the brother had reiterated his entreaties, the curate was inexorable. A few days after, the constitutionalist died, and the brother returned to the curate to beg of him to perform the funeral ceremony on the body. The curate refused, saying, "the soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days you yourself will meet with the same fate." The Spaniard not giving implicit credit to this diabolical visit, watched during the night by the body of his brother, with his pistols loaded. Between twelve and one o'clock a knock was heard at the door, and a voice exclaimed—"I command you to open, in the name of the living God;—open, if not, your instant ruin is at hand." The Spaniard refused to open, and shortly after, he saw enter by a window, three able-bodied devils, covered with skins of wild beasts, having the usual quantity of horns, claws, and spiked tails, who set about carrying the coffin containing the body. Upon this the Spaniard fired, and shot one devil dead. The others took to flight—he fired after them, and wounded both, one of whom died in a few minutes and the other escaped.—In the morning, when the people went to church, there was no curate to officiate, and it was shortly after discovered, on examining the two defunct devils, that one was the curate and the other the vicar—the wounded devil was the sacristan, who confessed the whole diabolical proceeding. This singular case is now before the criminal tribunal of Barcelona. *Freeman's Journal.*

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.

*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, OCTOBER 9, 1824.

NO. 11.

*From the Rochester Magazine.*

## DEMONOLOGY.

*(Concluded from p. 75.)*

From what has been already said, it is fully manifest that among the various objects of blinded nations' fear, the ghosts of departed heroes were admitted at a very early period. It was imagined by weak and perverted minds, that men who had distinguished themselves, in this world, by either good or evil actions, would retain their dispositions in the next; and be actively engaged in promoting the welfare of mankind, or plotting their ruin, as far as those propensities excited, or their influence extended. Therefore, men became naturally inclined to honour the good spirits for their services, and offer sacrifices to the evil, to placate their malevolence! We have also seen that Plato and many other eminent philosophers, taught that all intercourse between the Deity and mankind was carried on by means of demons, who ought on that account to receive divine homage; and that this doctrine was received by many of the heathen nations, and even by many of the Jews, especially the Essens, who believed that thousands of these demons officiated as mediators with Jehovah, and therefore ought to be worshipped. That it was also a general opinion, that acute diseases, plagues, apoplexies, epilepsies, were operated by demons, or ghosts of wicked men, who entered human bodies and destroyed those who were not powerfully supported by the good demons. Accordingly we find, that in all the passages of scripture, which speak of persons possessed of devils, the original word is *daimonion* and not *diabolos*, which should not therefore have been translated devil, nor devils.

But it appears to have been an early and much agitated question among the ancient philosophers, whence sprang that moral and physical evil, which so often weakens the enjoyment and destroys the happiness of mankind. Being unwilling to abase human pride, by charging it on man, or to attribute malevolence to the Deity, they imagined the existence of a wicked spirit to be absolutely necessary to the existence and continuance of disorder and pain in the world. But the quantum of evil being so great, they supposed that the evil spirit must nearly equal the Deity himself in wisdom and power. This doctrine of devilism was derived from the Persian theology, which taught the co-existence and nearly co-equality of two great first causes; the one the author of all good, the other the source of all evil. This absurd opinion was the invention of their Magi, who were unable to account for the origin of evil, on any other principles. Very different from

this wild fancy, was the message of Jehovah to Cyrus, by the prophet Isaiah, which reproves the foolish sentiment, and declares Jehovah to be the author of light and darkness, and the Creator of both good and evil. Indeed it is altogether impossible that good or evil could exist otherwise; for that God who fills the immensity of space, must enclose in his very nature beings to whom he gave existence, and by whose fatherly care they are preserved. Hence it follows that the notion of the existence and influence of the devil, is altogether inconsistent with correct and scriptural views of the divine nature and character. If a devil exist, he must be the rival or servant of the Almighty. The first supposition is atheistic; for if there be a God, he is without a rival; nor would he suffer his designs to be frustrated, nor employ a servant to violate his laws, or disturb the peace of his empire. But, says the objector, if there be no devil, then there is no God, no hell, no need of preaching! I would not have noticed such manifest puerilities, were they not proclaimed by the doctors of divinity and theological professors of our day, who sound the watchword of heresy, and lead the van of persecution. Is there no proof of God's existence but that the devil needs an opposer? O fie! Must God exist, and we preach for the devil's sake? Shame on those men, who sacrifice truth, and insult good sense to fan the fire of fanaticism! Is the devil the maker and governor of the infernal regions? Then certainly he will take good care not to torment himself nor his friends. The wicked have nothing to fear, for if any suffer, they must be the pious servants of God, who have rebelled against his satanic majesty. Moreover, if the devil be the director of hell, and fallen angels the inflictors of its punishments, can these unfortunate sufferers be the tormentors of men who have been equally unfortunate as themselves? Then surely the devil and his angels are God's servants, and must receive the reward of their services. But are God's servants unhappy, and will virtue and misery be long connected? If not, then it follows that devils will become saints, and hell a field of liberty!

The term Satan, indicates no more than that propensity to evil so frequently observable in human conduct, and which, like the chemical doctrines of *phlogiston* and *caloric*, is of great utility for the explanation of difficulties. All classical readers know that the most beautiful writings abound with bold, figurative, and hyperbolic descriptions. That nothing is more ornamental in poetry, than prosopopœia, or the representation of good and evil qualities, virtues and vices, by personal characters.



The word *Satan*, signifies an adversary, and sometimes it only denotes the abstract quality, calumny. Accordingly, our translators have rendered it, throughout the Bible. Though the term *Satan* occurs frequently in the scriptures, yet generally some human being is intended. David is so called, 1 Sam. xxix. 4. Hadad is denominated Solomon's devil or *satan*, 1 Kings, xi. 14. David describes those who rendered him evil for good as his satans; and prays that his satans might be clothed with shame. *Psa. cix. 20, 29.* Jesus calls Peter *satan*, and Judas a devil, *Matt. xvi. 23. John vi. 70.* In the New Testament, treacherous men, slanderous women, and opponents of every kind, are called satans or devils; and these words signify no more than adverse propensities. Indeed it would be an impious reflection on the character of the Deity, to suppose he had formed and let loose myriads of malevolent spirits to destroy the happiness of mankind.

If it be demanded, Whence arise those inducements to evil, which so often disturb the peace of society, and ruin man's happiness? the answer is both easy and scriptural. The heart is deceitful, and every man is tempted when he is drawn aside, or enticed by animal passions or bodily appetites. These expose us to innumerable trials and temptations. Intemperance, avarice, ambition, envy, and discontentment beset us in their turns, and without the utmost vigilance and circumspection, we are in danger of being overcome. Now can the just and merciful God, the father of mankind, and moral governor of the world, think these propensities to evil so insufficient for the trial of our virtues, that he must superadd the agency of an evil being so subtle, so malicious, and so powerful as the Devil? What a desperate chance have we of succeeding against such an adversary! Shall we say, good is the will of the Lord, and that in all this he has done all things in wisdom! Banished for ever be the thoughts from all rational and serious persons. God could no more act thus than cease to exist. Every principle of his nature holds such conduct in eternal abhorrence!!

Let the believers in a devil consider, 1. That the belief of his existence constitutes no fundamental article of the christian faith; no part of the New Testament states the necessity of believing such an unreasonable doctrine. If particular passages seem to imply it or cannot be clearly explained or understood, yet no inference should be drawn from a few passages that would contradict the decisions of reason and the general tenor of scripture. 2. It was perfectly consistent with the mission of Jesus to adopt the language of the country on all subjects, which did not constitute the main objects of that mission. Christ came not to teach men philosophy, neither to spend his time in combating the Jewish demonology. Every reasonable person, on whose mind the rays of science have shone, will readily admit that neither the astronomy or cosmogony of Moses will stand the test of modern experience: and might not our Lord as consistently use the foolish language of the Jews about Demons, De-

moniacs, and Devils, as Moses the absurd and fanciful opinions of the ancients concerning astronomy? 3. There is no passage that can be adduced to support the doctrine of a devil, which does not contradict some part of the received opinions on that dogma—but every text in all the scriptures which speaks of the devil or *satan*, can be fairly interpreted or explained, consistently with the whole tenor of scripture, on the supposition that there is no such being, but that these words universally mean an adversary or something adverse.

We might have expected that the most pertinacious believers in a devil, would have rejoiced to find, that reason, scripture, and common sense, are equally opposed to the terrifying dogma. But, alas! such are the religious infatuation and credulity of mankind, that an opinion once admitted is seldom rejected, however palpably absurd or monstrously ridiculous. Hence we find christians cling as close to this doctrine, as if their present and future happiness depended on the existence and influence of an infernal fiend! Atheism and the disbelief of a devil, vibrate the same feelings of horror in the superstitious mind; and, perhaps, atheism itself is deemed by some to be less impious. But if a devil there be, possessed of those powers and attributes generally ascribed to him, atheism becomes acceptable, and loses all its hideous forms, for the existence of such a being proves the non-existence of God, or that he is deficient in wisdom, goodness, and power. Why then should men be alarmed, when this doctrine is attacked or disputed; and why should the war-whoop of party be sounded, when we attempt to disprove and explode this injurious and unreasonable opinion? Has the devil created the universe, and filled it with inhabitants? Is he the author of all good, on whom our present and future happiness depends? Did all being start into existence at his command, or is it supported by his power? Is his dominion unbounded and perpetual, and shall his authoritative voice awake the myriads of the dead, determine their doom, appoint heaven as a reward for his enemies, and people the Tartarian gulf with his allies and friends? What impious absurdity! Jehovah alone holds the reigns of universal empire, and all that can excite our hopes in this world, or our perfect felicity in the next, is unconnected with a satanic being.

If the doctrine that teaches the existence and influence of a devil, involves serious consequences, if it be anti-scriptural and unphilosophical, if it be fatal to man's moral improvement, if it poison the stream of religious knowledge at the fountain head, by supposing that God has a powerful antagonist, whose designs he has been unable to frustrate, and whose rebellion shall be as durable as the Divine existence,—in short, if correct notions of the Divine character and government be inconsistent with the belief in such a being—for the honour of God and religion, let the infamous doctrine be for ever rejected.

Those who believe in the existence of a devil suppose, that the evil, which prevails in this world, results from his infernal agency; and also expect

that evil to become still greater in another and future state of being. There they look for a hell, crowded with inhabitants, through the resistless powers of diabolical influence; and this reign of misery, this triumph of the devil, they expect to be so complete and signal, as to undergo no change through the revolution of eternal ages!! How can persons who expect such a catastrophe of human affairs, have correct notions of that God, who is all benevolence; whose plans are conceived in wisdom and executed in mercy; whose power cannot be resisted, and whose very name and nature are Love! Those who think God has a competitor, must deny the absolute will of the Deity, and his general providence. They derogate from his supremacy, and eclipse his glory. They dishonour him, and perplex themselves with wild and embarrassing conclusions. In a word, they conjure up a devil to their own confusion, to the injury of christian truth, and the serious mischief of morality. The fear of a devil may perhaps keep some men of weak minds from excessive vice, and make them slavishly religious, and hypocritically moral. But the love of God alone, proceeding from a grateful recollection of his goodness and providential care, can produce genuine piety and virtue.

It is somewhat outrageous to suppose, that the Devil will punish wicked men who sinned by his instigation, and performed all their wicked deeds, in obedience to his desires. Can the punishment of sinners be inflicted by that being whom they never offended; and God, whose laws have been violated, have no concern in their sufferings? The belief in the existence of a devil is equally injurious to virtue, simplicity and christian truth. It affords a palliative for crimes, and induces men to believe that wicked thoughts and evil actions, have not been fomented in their own hearts, but spring from the suggestions of the wicked one. Sometimes men are hurried into enormities, conceiving themselves particularly tempted, at which their mild natures would shudder, were they not influenced by this deceitful doctrine.

If the belief in a devil did not obtain, men must either trace their sins to God as the author, or admit they originate with themselves; and as they could not presume to charge God directly with sin, they would of necessity, acknowledge their own accountability; and repentance producing reformation, might justly be expected to result from such a happy conviction. Another serious evil arising from a belief in the existence of a devil, is the continual alarm and terror that reigns in the weak mind tinctured with superstition, by the apprehension of satanic machination and artifice. Every inclination to enjoyment, every expostulation on religious faith, and even every suggestion of truth, though in the very words of scripture, if it seems to contradict long received opinions, are all attributed to the seduction of Satan; and thus the perpetual dread of an imaginary being, keeps the mind in darkness, and the heart in palpitation. Wild enthusiasm, gloomy superstition, and a long train of delusive thoughts, successively distract the serious

mind which is unfortunately beclouded by a belief in the devil. And what is worse, men suppose him to be so refined in subtlety, and so resistless in power, that vigilance is almost useless, and the strongest heart cannot feel subjection to his will without horror and dismay.—Hence a belief in the existence of the devil, has driven many weak persons to despair, which most assuredly is the natural consequence of such a wild doctrine. What idea must those men have of God, who believe that he has placed his feeble creatures in a situation so hopeless and cruel? Must they not conclude that God created man for the purpose of making him miserable? And can the Creator be an object of love, veneration and gratitude, whilst he is viewed in connexion with a malignant devil?

If the account we have given of the Devil be just, then all notions of witchcraft, or of being possessed of the devil, are vain and groundless. 'Tis all deceit and imposition on the weakness and credulity of mankind! For shame! Let us entertain more honourable sentiments of the moral government of God. Let us think ourselves safe under the protection of his providence; safe from the malice both of devils and wicked men. Let us learn, not to disturb ourselves with any vain or superstitious fears of evil spirits, for we are not subject to any malicious powerful beings. The Lord God Omnipotent reigns alone, whose tender mercies are over all his works. This consideration should fill us with ease and tranquility, otherwise we do not give God the honour due to him; we do not repose that confidence in his providence, which his wisdom and goodness require, and the security of our own happiness demands. O how different from the doctrines of devils, are the views of God exhibited in the gospel of Jesus! There we read of one God and Father of all, who is above all, through all, and in us all. That it is his gracious intention to save and render eternally happy all his intelligent offspring. There we behold no mighty devil to blacken the moral horizon, or frustrate and baffle the designs of the Deity. But on the contrary, a religion all mild and beautiful, that breathes nothing but pure benevolence, and evidently indicates the approximation of a period, in which truth will completely triumph over error, and happiness be universal. Amen!

## EXCOMMUNICATION

OF DEACON HEART.

(Continued from p. 79.)

### APPENDIX.

Containing a Narrative, &c.

Being willing if I was in an error, to lay myself open to conviction, and desirous, if I was in the right, to offer what light I could upon the subject, I took an opportunity a short time before the meeting of the Association, to make the following request to the church.

Dear Brethren—Whereas the Association saw fit to answer the question proposed to them, by this church last year, in such a premature manner as



they did, notwithstanding the reasons which were urged, (especially by Elder Hulbert) against their answering the question at all, without attending to the arguments in favour of the doctrine of Universal Salvation, and as the question is so important, and interesting to the churches in general, especially to this church, and particularly to me, I request the church to concur with me, in requesting the Association to reconsider the matter so far as to attend thoroughly to what may be said in vindication of the doctrine; otherwise I conceive, that in your dealing with me, the Association's determining the doctrine of Universal Salvation to be heresy, ought not to be regarded.

Presuming it will not be long before you will close your labour with me, either in my final exclusion from your fellowship, in case I do not retract my sentiment, or in restoring me to the privileges of the church, notwithstanding I profess to believe that the infinite wisdom, power and goodness of God, will finally conquer the opposition of his rebellious creatures, and bring them all to a state of happiness, in a voluntary subjection to his law and government; I wish, while I have opportunity, to discharge my duty faithfully to you. And as I believe the doctrine of the final restitution of all things, rests on a sure foundation, (although it is of no great consequence, what becomes of me, respecting temporary privileges) it gives me pain to think it should be condemned as heresy, by those who profess to believe the gospel; and especially by those who pretend "that the word of reconciliation, to wit: that God was in Christ reconciling the world to himself," is committed unto them.

I only wish, my dear brethren, that you may thoroughly know the ground I stand upon, that, in your final decision of the matter, you may act understandingly. I hope I may (as yet) subscribe myself your brother in the Lord, S. H.

September 12, 1793.

*The Baptist Church in Farmington.*

This request, the church judged was reasonable; and accordingly inserted in their letter to the Association, their request in concurrence with mine, that they would reconsider the matter, &c.

When the Association were convened, and had chosen Moderator, Clerk, &c. they then proceeded to read the letters from the churches, and corresponding Associations. In the letter from the New-York Association, they were much applauded for determining the doctrine of Universal Salvation to be *heresy*: and that doctrine was highly reprobated. The first day was taken up in attending to other matters; so that the consideration of this request was deferred until the next day. The ensuing evening, I had an agreeable interview with Elder Whelpley, who showed me the "piece he had prepared," pursuant to appointment, "to lay before the Association at this annual meeting." As Mr. Waldo, who was appointed with him, for that purpose, had removed into a foreign state, the business of "discussing and detecting" the heretical doctrine of Universal Salvation, of course devolved upon him.

The council being met, the next day, according to adjournment, found no opportunity to attend to the request of Farmington Church, until the latter part of the day. When it was taken up, it was immediately objected to, as a matter altogether foreign from the proper business of the Association; and inconsistent with the design of their institution. It was observed that the doctrine of Universal Salvation was universally deemed heresy, by all professing christians, except just those few who profess to believe it. That they might as consistently admit arguments to be brought before them in favour of Deism, as of Universalism. That it would be an implicit acknowledgment that they themselves scrupled the truth of their own system of doctrines; and would be giving the ground to the enemy, &c.

They had (in their own apprehension) undoubtedly done right, in their former decision of the question; and, upon the whole, determined, that in their associated capacity, they would hear nothing I had to offer upon the subject. I then observed to the council, that whereas, they had (after determining the doctrine of Universal Salvation to be heresy) appointed, Elder Whelpley and Mr. Waldo, to write something upon the subject; and as I understood that Elder Whelpley had, in pursuance of that appointment, prepared something to lay before them, I wished it might be read. But to this it was objected, by Elder Hulbert, to this purpose, "that he should be sorry to have any thing done, by the Association, that would have the appearance of partiality. That to admit Elder Whelpley's piece to be read, while they refused to hear the arguments proposed to be offered on the other side of the question, would not look fair." Elder Whelpley himself did not insist upon reading his piece. He made a very pathetic declaration of his regard for me; and was exceedingly affected that I had embraced such a dangerous sentiment. His heart, he said, had bled for me. And he feared that I was irreclaimable, &c. He professed to be a preacher of the gospel; and, as he had appointed to preach in the evening, he did not wish to have his mind disturbed by any attention to the present subject. Should think himself much better employed in preaching the gospel to perishing sinners, than in disputing against the doctrine of Universal Salvation.

None appearing to urge the matter, my motion for having Elder Whelpley's piece read, was rejected. Thus terminated the proceedings of the Association, respecting the question proposed to them by Farmington Church.

At a meeting of the church on the second Tuesday of October following, held at the Meeting House in Southington, (convened for the purpose of deciding the matter, with regard to their long labour with me) it was unanimously voted, That it was still the mind of the church, that the doctrine of Universal Salvation is heresy.

At the same meeting it was voted: "That whereas our brother, Deacon Samuel Heart, has embraced, and undertakes to vindicate the doctrine of Universal Salvation, which doctrine we judge to be heretical, and contrary to the word of God, and the

laws of Christ; and out of deference to the dictates of conscience, we do now in the fear of God, exclude our said brother, Deacon Heart, from the communion and fellowship of this church."

Having endeavoured, in the foregoing narrative, to give a true account of the proceedings of the Association and church, respecting this matter, I shall make no remarks; but refer it to the judicious-unbiased reader, to judge of the propriety of their conduct.

(To be continued.)

#### FOR THE GOSPEL HERALD.

If there ever was a truth verified, this is one, "For therefore we both labour and *suffer reproach*, because we trust in the living God who is the Saviour of *all men*, especially of those that believe." Go where you will, in Europe or America, and wherever a person is found who believes God to be the Saviour of *all men*, he will be pronounced a heretic, a promulgator of false doctrines, and all manner of evil will be spoken against him falsely, by the major part of mankind; even by those who profess to be the disciples of our Lord and Saviour Jesus Christ, who are commanded to pray for their enemies, to love their neighbour as themselves, and when reviled, to revile not again. This spirit of persecution has made its ravages through almost every age, even in the days of the apostles, and the present state of things clearly evinces that the seeds of this poison are not wholly eradicated. The town of Southold is a proof of this fact. Our Calvinistic and Arminian brethren profess a great zeal, perhaps not less than was Saul's of Tarsus, for he verily thought he was doing right; and we do not doubt their sincerity, any more than we do that of Saul. But that this spirit of persecution manifested by many of our brethren is repugnant to scripture and reason, is very obvious. Those who consider themselves orthodox, are continually venting their philippics against the doctrine of Universal Salvation, and warning their hearers not to partake of her sins, but adhere strictly to the truth.

Pilate asked, What is truth? and perhaps, it will not be improper for us to reiterate the question, and answer, that "The Gospel is *glad tidings* of great joy, which shall be to *all people*." That Christ died to "save the *world*," and finished the work given him to do. That he "will have *all men* to be saved, and to come unto the knowledge of the truth;" that "all nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy name." That "unto him every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength;" are facts, confirmed by reason and revelation. That God *will* the salvation of *all men*, the scriptures fully warrant. Shall God effect his purpose? Let the following passages of scripture answer, "Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." For "he doeth according to his will in the army of heaven and among the inhabitants of the earth, and

none can stay his hand. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand."

We, for our part, believe, that at the final consummation of all things, all mankind shall see the salvation of God. "For I am persuaded [says Paul, and he really spoke as though he was certain of the fact,] that neither *death*, nor life, nor angels, nor principalities, nor powers, nor things *present*, nor things *to come*, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." It is for believing that God is good unto *all*, and that his tender mercies are over all his works, that we receive the anathemas of mankind in general. Did we dissemble, and hypocritically pretend to believe that some are to be eternally miserable, things would go smoothly on; but the truths of nature and of nature's God, are of too much importance to be thus trifled with.

To cap the climax, some of our pious and holy Methodists, have advised their friends to avoid Universalists, for fear that they would ruin some of their precious souls. If Universalists possessed this power, it would have been a well-timed caution. But we are not aware this power ever was delegated to man. It is indeed a time of much trouble and sorrow to our Calvinistic and Arminian brethren. A brother of the reconciliation has lately proclaimed to us, "*Glad tidings of great joy*, which shall be to *all people*." The writings of men setting forth Christ as the Saviour of *all men*, are becoming more popular; for these and similar reasons, they have beat to arms, and in their holy frenzy, have denounced, slandered, raved, and stormed, against those who believe in the universal goodness of God. Their love for their neighbour has extended so far, that they are unwilling a Universalist should enter their pulpits. We presume they would not permit a Universalist to remain in the neighbourhood, if it were in their power to prevent it. In saying this, we do not wish to be understood that they are all of this class; far from it. There are some we highly esteem; but to those who harbour within their breasts this antichristian spirit, we say, in the impressive language of scripture, "Go, and sin no more." We appeal to their consciences, whether this is the spirit of Christ. Instead of loving their enemies, do they not speak all manner of evil against them falsely? The apostle says, "Knowing the terror of the Lord, we *persuade* men." But do they not *threaten* them? To such we would put the question, Does peace shed her gentle beams around you? Does such a course of life yield the peaceable fruits of righteousness? If not, why persist in a course which not only tends to enhance your guilt, but evinces to the world that you are the deluded followers of antichrist? We read that wisdom from above "is first pure, then peaceable, gentle, easy to be entreated, *full of mercy* and good fruits, without partiality and without hypocrisy." Consequently, those who possess this spirit of persecution, evince to mankind that their wisdom is not from above, but from beneath.



Truth begins to dawn upon the world. A general spirit of inquiry has gone forth; the veil which has been drawn to retard the progress of truth, will (we have reason to believe) be soon removed; when all mankind will live in the bonds of christian fellowship; acknowledge one God who is the Saviour of all men; a *God of love*, who is able and willing to save all that come unto him. Shall all come unto him? "All nations whom thou hast made, *shall come and worship before thee, O Lord, for the kingdom is the Lord's, and he is the Governor among the nations.*" We rejoice that the pure and uncontaminated gospel of Christ is gaining the ascendancy over the traditions of men. That many are throwing off the yoke of bondage, and embracing the truth as it is in Jesus. And we trust the time is not far distant, when all shall believe the truth; when all those discords that now disturb mankind, shall hear the decree, "Here are thy proud victories stayed;" and "the restitution of all things" be preached throughout the remotest borders of creation.

C. P.

Southold, Sep. 24, 1824.

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 80.)

If the reader will consider the relations which exist, and the cause of the relations, the doctrine of the atonement is seen as clear as the sun at noonday; the truth appears as simple as any thing in nature or reason. God's relation is *Father*. Man's relation to God, is *children*. We have seen that the Father's Covenant is, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people," &c. (Heb. viii.) Consider of the Divine Mind, that it is unchangeable, and that it was *always* the purpose of God to do this; that is, to establish His covenant with mankind His children; and then ask yourself, What atonement is necessary to bring this about; or to ensure the accomplishment of the Divine purpose? You *must* answer, Nothing is necessary, nor ever was necessary, to produce a favourable disposition in the Father toward his offspring; all that is wanting, is to bring the *children* to a *knowledge* of the *Father's character*, and then they will love, serve, and glorify Him! That which produces this great end, then, is the *atonement*. Therefore we read, "By his *knowledge* shall my righteous servant justify many," &c.

To prove, beyond the possibility of refutation, that the above simple view of the atonement, is the only correct one, we will show that it is in perfect unison with the character and being of God, the common Father. And we fearlessly add, that it is impossible, in the nature and constitution of things, that this can be done, and the principles or doctrine be erroneous! This conclusion is inevitable. We

urge the serious and deliberate consideration of this proposition; and most ardently hope, that the reader will give it that attention which it merits.

We desire, now, to press home upon the mind of the reader, this great truth—

### GOD IS UNCHANGEABLE.

Let this eternal Truth be written in indelible characters in your mind, and constantly appear in its unsophisticated simplicity, while you examine, with all candour and sincerity, the following:—

The word of Inspiration declares, (Psalm cxxx. 3, 4,) "If thou, *LORD*, shouldest mark iniquities, *O LORD*, who shall stand? But *there is forgiveness with thee*, that thou mayest be feared." Mark, well, the antithesis. Observe, that the phrase *mark iniquities*, is in opposition to the phrase, *there is forgiveness*. It may be rendered thus—"If thou, *LORD*, *will not forgive iniquities*, *O LORD*, who shall stand? But *there is forgiveness with thee*," &c.

We read (Ex. xxxiv.) that the *LORD* passed by before Moses, and declared His own character; saying, "The *LORD*, the *LORD* God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, *forgiving iniquity and transgression and sin, and cleansing.*" The words "*the guilty*," in our common translation, are marked as a supply by the translators. We have given the Jewish translation of the close of the sentence, which we believe to be correct. For one part or member of the sentence must be considered in relation to the residue. Therefore, when it is positively declared by God, of himself, that He "*forgives iniquity, transgression and sin*," it *must* follow, that He *cleanses* the forgiven sinner; instead of forgiving his sins, and then not regarded him as clear from his iniquities!

Again. In Psalm ciii. David blesses the *LORD*, who forgives *all his iniquities*.

Again. The common idea of atonement or satisfaction for sin, supposes that God could not forgive the sinner, until Christ, the Son, made satisfaction to offended Justice. But it appears, from facts, that before Christ was offered, he made bold to *forgive sins himself*! This, according to the common view of the subject, was an affront offered to the justice of God.

Again: It is agreeable to the tenour of the Scriptures, that God forgives sins, etc. because this doctrine was not only taught by God's prophets, but also by Christ's disciples and apostles. Paul declares, "The *goodness of God leadeth to repentance.*" This is the only true doctrine! How monstrous is the error, then, which teaches that the *fear* of a wrathful and implacable God, and an endless hell, leads men to repentance!

The truth now rushes into the willing mind, like a torrent. Is God *unchangeable*? Is this the constitution of his Being? Is there "*forgiveness with God* that he may be feared?" Is this God's character? Does He blot out sin, as a cloud? (Isa. xlv. 22.) What is the inference? We answer, it is this, that there never was a time, when God could not, nor would not forgive the sinner, and blot out his sins? Let this subject be fairly investigated. The

assertion of God himself, is, that "He is merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and cleansing." We ask—Was not this declaration made many centuries before Christ was offered? Was there ever a time when God was not "merciful and gracious," &c. when God would not "forgive iniquity, and transgression and sin?" If God is unchangeable, there never was a time when he was implacable, therefore, there never existed a necessity for any sacrifice to placate Him.

Again. Is there "forgiveness with God, that he may be feared?" *How long has this been the case?* Was there ever a time when God would not forgive the sinner? If God is unchangeable, this must be answered in the negative. The truth, then, is this, God is unchangeably the same, "merciful and gracious, abundant in goodness," &c. God, from the beginning, has always been disposed to forgive the sinner. Christ never came to produce a forgiving disposition in the Divine Mind. God was as willing, as able, and as sincerely desirous, to save man and forgive all his iniquities, before Christ came, as at any subsequent period.

Where, then, was the necessity of a Saviour? Ans. There never existed a shadow of any need of any Saviour to save man from any thing; according to the popular doctrines of the day. They tell us, that Christ came to save man from a future and endless hell. Man was never exposed to this hell; consequently cannot be saved from any evil which has no existence. They tell us, that Christ came to save man from the wrath of God. God himself declares, that He forgives iniquities, and is gracious and merciful. His inspired servant, Paul, declares, that God's wrath is revealed from heaven, (not hell,) against all unrighteousness of men; not against men. Consequently, to save man from the influence of God's wrath, which is directed against *unrighteousness*, the cause of man's misery, would be an injury, and not a blessing to man.

Is not Christ, then, a Saviour? Yes. What does he save man from? Ans. From a real evil which exists. *From sin.* This is the devil which has the power of death. (Heb. ii. 14.) This, by its influence in *this* world, produces all the hell that miserable man can suffer, or be delivered from. And this hell is his portion, the coming of Christ to the contrary notwithstanding, so long as he sins and forgets God. (Psa. ix. 17; lxxxvi. 9, 18.) With the Bible in one hand, and the pen in the other, we reiterate the truth. Christ came to save man from his *sins*. To destroy this devil, which has "the power of death." He will succeed. Man shall be raised in the heavenly image, "incorruptible and immortal!"

We are surrounded on all sides with corroborating testimony. "God" (says Paul, 2 Cor. v. 19.) "was in Christ, reconciling the world [all men] unto himself, not imputing their trespasses unto them." The same God was in Christ, who declared his character unto Moses, (Ex. xxxiv 6, 7,) and spoke of his mercy by the prophet David, (Psa. cxxx. 3, 4.) He has experienced no change. He

told Moses, that he was "abundant in goodness and truth." That he "forgave iniquities," &c. He told David, that there "was forgiveness with him, that he might be feared." He was in Christ, the same; and his goodness was so abundant, his forgiveness of iniquity so extensive, that of the sins of the *whole world*, he imputed none to man. That is, he did not regard and treat man as though he was guilty. His language is always the same. "I have [in the past tense] blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return [in the future tense] unto me; for I have [in the past tense] redeemed thee. Sing, O ye heavens; for the LORD hath done it: Shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and hath glorified himself in Israel." (Isa. xlv. 22, 23.)

When was man redeemed? Ans. God is unchangeable. From eternity man's redemption and exaltation was the purpose of God. He was created to this end. He was made subject to vanity, that he might be raised above all evil, and confirmed in the possession of all good. Christ, the head of every man, says, "Glorify thy Son, that thy Son also may glorify thee." Even the "Captain of our salvation was made perfect through sufferings." Every man, the members of his body, will be glorified by their Father who is in heaven, and will then glorify their Father, by their perfection and happiness, to the ages of eternity.

(To be continued.)

#### FOR THE GOSPEL HERALD.

*Mr. Editor*—Sir, by giving the following a place in the columns of your useful paper, you will confer a favour on a friend.

A certain Methodist preacher in our vicinity, lately declared to his hearers, in a very supercilious manner, his disbelief in the efficiency of the Gospel, to effect that end for which it was intended by its Founder. After a long preamble of maledictions of the grossest nature, uttered against his neighbours for their *not falling down* and worshipping his angry Dagon, he uttered the following iniquitous sentiment.

"I am satisfactorily persuaded and thoroughly convinced, that the Gospel of Christ is not a going to have that effect for which it was intended; it is not sufficient to reclaim the world of mankind from that state of depravity, in which they are involved. *It is not sufficient. God must execute his vengeance upon them to effect that, which the gospel was intended to effect.* God will come out in fiery judgment against this generation and take vengeance upon them. He will recompense the sinful inhabitants of America for their wickedness, and especially those of the United States. They have treated with contempt, all his solicitations to repent, and obey him; they will not turn that they may have life. They have become an abomination in his sight. God has been particularly merciful and indulgent towards this people; and they have rebelled against him. His Gospel can have no effect, to



turn their hearts, hardened by iniquity and transgression. He will, therefore, as the Scriptures declare of him in ancient times, after having called upon his people to repent, and they refusing to obey, show himself in implacable vengeance, destroy them from the earth, and appoint their portion where *hope never comes*."

After uttering the above vile sentiment, and impeaching the character of his God; the gentleman concluded his discourse with a volley of bombast and vituperation, such as are rare among the laity. I have written the above for the purpose of showing to the world the opinions and prognostications of this gentleman. But we look forward with ardent expectations and wishes for that era, when truth shall liberate our country from such iniquity, and purge it from this sin.

#### AMICUS VERITATIS.

Shaftsbury, (Vt.) July, 1824.

#### MR. M'CALLA AGAIN.

The Discussion in Philadelphia has produced a considerable excitement in the minds of those who pretend to believe in Mr. M'Calla's great victory; so much so, that a pamphlet has been published, as a *prop* to sustain their sinking cause. This little production appears to be a compilation of worn out phrases, save a number of quotations from the Scriptures, which the author of the pamphlet *altered* a little to make them support his cause. That man is an object of pity, let him be whom he may, who will so far overstep the bounds of reason as to pervert the Scriptures by interpolations, and also endeavour by disarranging their contents, to deceive the ignorant and unwary. This pamphlet is addressed "*To the weaker vessels*;" and weak, indeed, must those be who are deluded by it!

*Note*—It is now understood, we believe, that the letters addressed to Messrs. Mitchell and Ballou, in Mr. M'Calla's name, are a forgery.

#### HERESY WORSE THAN VICE.

What must we think of the conduct of many who *profess* to be Christians, when we read the following extract from the letters recently published "from Mr. Vidler to Mr. Fuller, on the Universal Restoration, with a statement of facts attending that controversy?"

"It is a maxim pretty generally allowed among Calvinistic churches, that *error* is more dangerous than *vice*. This maxim was *publicly avowed* at the association of the particular Baptist churches, at Chatham, in Kent, 1793. At that assembly I (Vidler) was publicly excluded from their communion, for believing and avowing the doctrine of the restitution of all things.—The moderator, when he had pronounced the sentence of excision, added,—'I am constrained to say, that your *moral conduct* has been such as would do honour to a much better cause than that in which you are engaged.'—And the minister, who preached on the occasion to a very crowded audience, said, 'The Universal doctrine is an heresy, and every one who holds it is an heretic: not that every heretic is a wicked man; for heretics

are often the *holiest of men*; but *heresy* is more dangerous than *vice*: for if a *wicked man* is *sound in the faith*, there is some hope of him; such are often recovered; but as for heretics, they are very seldom recovered from their errors.'—There were nearly thirty Calvinistic ministers of different denominations present, and only one of them disavowed the sentiment that was publicly taught. I have from that time to this been treated with the utmost contempt by many nominal christians of loose characters, who have been taught that the holiest of men may be heretics, and that heresy, *though attended with holiness*, is worse than *vice*!!! The enormity of this maxim appears in its full view, when it is recollected that by error and heresy we are not to understand a departure from *Christianity*, but a departure from Calvinism." *U. Mag.*

#### WANT OF SUCCESS AMONG THE MISSIONARIES.

Extract from a joint letter of the American Missionaries at Bombay, published in the Boston

Recorder of May 8.

"Now you see, Dear Sir, that we have filled so many pages with accounts of our missionary labours and concerns, and that the outpourings of God's Spirit and the conversion of sinners, make no item in the account. Could we do it in truth, our hearts would exult in sending you those joyful tidings, for which you are anxiously waiting, and fervently praying, and we trust patiently waiting. But we have no such tidings; and our hearts are ready to die within us because we have none."

Another missionary in the same section of country, observes,—"*Our faith and patience are still tried by the want of any visible shaking among the dry bones of this valley, 'very many and very dry.'*"

#### ANECDOTE.

Parson Mr. —, in preaching in Oakham recently, where several Furnaces are located, told his audience that their Furnaces could give them but a faint idea of Hell; take a man (said he) out of Hell and put him in one of those Furnaces, and he would soon die of ague-fits. *Magazine.*

#### SUBLIME RESPONSE.

The ETERNAL says—

*I AM!*

All NATURE, without voice or sound, declares,  
O LORD! Thou Art!

#### TO CORRESPONDENTS.

A communication is received from an "Inquiring Friend," in reply to one published in Vol. IV. No. 39. We must inform the writer, that all communications per Mail, for this paper, must be POST PAID!

Several communications on hand, shall be attended to, &c.

A few Copies of "Balfour's Inquiry," the last of the edition, for sale at this Office. Price \$2 25.

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# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, OCTOBER 23, 1824.

NO. 12.

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Continued from page 87.)

Having, in our last Number, advanced what we, with all sincerity and confidence, believe to be the Scripture, and only true and consistent, doctrine of the atonement, we will now proceed to show the astonishing contrast between the *Truth* of God's salvation, and the *error* of man's invention; which has so many deluded followers and interested supporters at the present day. The propositions we shall prove and illustrate are the following:—

The orthodox doctrine of the *Atonement*, and *satisfaction* for sin, is *unjust*, and *abominably wicked*; and contradicts all the ideas and descriptions of *goodness*, which God has revealed to man.

The orthodox doctrine teaches, that it is *unjust* to *forgive* an offence or injury, until the offender, or injurer, makes full reparation to the offended, or injured; or until such reparation is made, by a third party, in his room and stead.

A more abominable and inexpressibly wicked sentiment, was never generated in the mind of a very *Devil*! For the climax of wickedness is gained by the assumption, of the injured being justified in accepting the sacrifice and punishment of the *innocent* in the stead of the *guilty*; and accepting this commutation with perfect complacency and satisfaction. Had we in full possession all the treasures of the *Indias*, we would offer the whole as a premium for a description of infernal wickedness, which should exceed that of the orthodox doctrine of "Atonement and satisfaction for sin."<sup>\*</sup>

Does the *naked truth* alarm the timid reader? We hold up full to his view, an object to divert his attention, for a moment, from the dreadful picture, and quiet his fears. Read this—☞ "Be ye kind one to another, *tender-hearted*, forgiving one another [How? On what condition?] *even as God for Christ's sake hath forgiven you.*"† (Ephes. iv. 32.)

<sup>\*</sup>We charitably exculpate a very large majority of Calvinists, from the odium of understanding the infamous doctrine and principles they have unwittingly embraced!

† The phrase, "for Christ's sake," has a relation to the whole purpose of God, in Christ, (as Mediator for its accomplishment,) for a fallen world. Therefore Wakefield renders this passage, i. e. the passage "God for Christ's sake,"—"God in Christ." As if Paul had said, "Be ye kind," &c. "and forgive one another just as God forgave you; taking God's love manifested in Christ, as the pattern for a tender heart." See Paul to Philemon 9 verse. 1 Cor. ix. 23. 2 Cor. iv. 5. Col. i. 24, for illustration.

Calvinism, stand you this test! Pass this ordeal! Abide the scrutiny of this touchstone! and thou shalt be saved. Fail in this trial, and thou shalt descend, with thy hoary pretensions, to the blackness of darkness from whence thou camest. Behold the criterion! God's kindness, forgiveness, and tenderness, are introduced by the inspired writer, and you are commanded to square all your principles and conduct, by God's goodness and conduct. Your kindness must be even as God's kindness. Is there no kindness in God, until he is propitiated and made kind by a sacrifice? You must be equally fastidious. You must be tender-hearted even as God. Is there no tenderness in God's heart, until the innocent are made to suffer in the stead of the guilty offenders? Then you must exercise no compassion or love for those who offend you, until you make it consistent with your character, by inflicting upon the innocent the punishment due to the guilty. Will God not forgive an offence, until he punishes his innocent Son, in the room of the offender? Then you must do the same, you must "forgive one another *even as God* for Christ's sake hath forgiven you," and visit upon the head of the *guiltless*, the punishment due to the *guilty*. When your fellow, your enemy, does you an injury, you cannot forgive him, consistently with your character as a *just* man, unless you first punish an innocent person, and that person your own son. Then you can be kind, and tender-hearted.

Again. Calvinism limits the atonement, such as it is, to a few, comparatively, and consigns the residue to endless wretchedness; Calvinism's god, by his decree of reprobation, excludes them from all forgiveness, and all kindness. Consequently, the Calvinist cannot forgive only a *few*, on any conditions; because God, for Christ's sake, forgives only a *few*. He must be kind as God is kind! Calvin himself, we presume, was consistent in *faith* and *works*, when he roasted M. SERVETUS! He imitated, as far as he could, the god of his imagination; and was as tender-hearted as his imaginary deity.

What ideas of goodness and kindness, has God revealed to man? Ans. That goodness and kindness which is compatible with *loving our enemies*, and doing them good, hoping for nothing again. (Luke vi. 31—36.) And the declaration is positive, of God, that "He is kind unto the unthankful and the evil." This is God's goodness. To be *unkind* to the unthankful and the evil, is to contradict God. How does Calvinism stand this test! What is the conduct and disposition of the *worst* of men? Ans. They do not forgive their enemies. They are not kind to the evil, and the unthankful. They



will not pardon an offence, until they have their revenge; and their revenge, when taken by *roasting* their enemies to death, renders their pardon, if granted, of no avail to their enemy! Is it not abominably wicked, instead of forgiving an enemy, to put him to a cruel death? The honest candid man, must answer, Yes. Do not God's principles of goodness forbid this, and require a contrary treatment of our enemies? Yes. Does not God require of man to forgive his enemies, because God forgives His enemies? Yes. Does not God require of man to forgive *all* his enemies, and to do good to *all*, because God is "good to *all*, and his tender mercies are over *all* his works?" This also must be answered in the affirmative. Is not God a "*Just God and a Saviour*?" Yes. Is not man *unjust*, when, instead of being like God, a *Saviour*, he becomes a *destroyer*? Yes. Answer, then, one more question, honestly—Is not the orthodox doctrine, (i. e. the Calvinist's doctrine,) of the atonement, and satisfaction for sin, *unjust*, and abominably wicked? Is it not a contradiction of all the ideas and descriptions of goodness, which God has revealed to man? And is it not so, because it teaches that it is *unjust* to forgive enemies, without satisfaction is made; when God teaches that we must forgive and love our enemies, and do them good, hoping for nothing in return? Yes. By all the ideas of goodness we have ever received from God, or learned from his works, and revelation made to man, by all his love manifested in Christ, we must answer—YES!

Reader, What kind of a world should we have, if the Calvinist's principles of *justice, atonement, and satisfaction*, were universally influential upon the minds of men? Every bosom would be steeled against the cries of the miserable, by a stern, implacable justice, which nothing could appease or soften; save the blood, and tears, and groans, and life of the offender; or, what is more horrible, the sacrifice of the innocent in his stead. Every avenue to mercy and kindness would be closed for ever, to the multitude; and only a few be permitted to share the blessings arising from social affections, or the kindness of a friend. Criminals, gibbets, instruments of torture, and cruel executioners, would assail us at every corner; while the blood of the victims would deluge the earth, and the smoke of the fires darken the sun. The fair field of the Creator's bounty, which now blooms where the benign principles of the Gospel of Christ are promulgated, would become dismal as the fabled Hells; and its rulers out-devil the murky fiends of Cerberus's dark abode.

Away with a picture so dismal, and principles whose analysis contains an utter rejection of all the love and justice of God, and are at war with every endearing relation which can bind man to his fellow, or connect with one consoling reflection, the events of time with the destinies of eternity!

Let the truth come and wash away the stain. Let the glory of the divine realities, the love and justice of the great Father, be viewed by every eye, and the heavenly principles of the God of our salvation, reign in every heart. Then, all that Eden was, when Adam stood in innocence, and guiltless Eve

in the beauty of the Creator's image, will be realized, and earth again be Heaven!

Let the Calvinist answer the question—How can the exercise of principles which would convert the earth into a hell, produce happiness in heaven? How can the exercise of loving kindness, in which the Lord delighteth, cause misery here below? A description of that society, community, nation, or world, who made the justice, love, and goodness of God, as manifested in Christ, the law of their conduct, and the rule of their life, would be a description, so far as mortal tongue could speak, of Heaven.

The *law of Love*, would be the supreme law. The only ambition which could impart an impulse to the heart of man, would be the ambition of communicating happiness; and assuaging, by kind offices, every ill. Evil would be overcome of good. The jealousies which now poison the peace of the world, and foment ten thousand discords, would for ever be swallowed up in love; and gentleness quiet the storm of passion in every heart. War and bloodshed would cease. Competition would exist only in a rivalry in acts of kindness; and mercy, with her good fruits, exterminate cruelty from the earth. The ornament of a quiet spirit, would be the only badge of distinction, and the treasure of the miser be poured into the lap of the widow and the fatherless. A family of brothers, all heirs to the glory of their Father, would constitute a nation, whose king would be the King of kings, the LORD of Hosts. Such, universally, would be the effect of the universal beneficence of God, reigning in the hearts, and ruling in the understanding of mankind. Such is the reign of God, the kingdom of heaven. Who can refrain from praying, from the heart, "Father in heaven, thy kingdom come;" when that kingdom is "righteousness, and peace, and joy in the Holy Spirit!" Who will not continue the petition, and ask, that "Our Father's will may be done, in earth, as it is in heaven," when assured, that God's will is, that "*all* may be *saved*, and come unto the knowledge of the *truth*!" And what heart so hard, what mind so blind, and estranged from good, as not to rejoice in the truth, that "Our God is the God of Salvation," that our "iniquities are blotted out as a cloud," that we are gloried of, and shall be heirs, one and all, to the glories of another and a better world!

*Note*—We shall conclude our remarks, in our next Number; when we will endeavour to show the proper signification of several passages which have been supposed to favour the doctrine of a vicarious sacrifice, imputed righteousness, &c.

(Concluded in our next.)

## EXCOMMUNICATION OF DEACON HEART.

(Continued from p. 85.)

A few observations on sundry passages in Dr. Edwards's examination of Dr. Chauncy. In a Letter to a Friend.

Dear Sir—As Dr. Edwards very justly observes, "A cool discussion of the doctrines of religion, upon

the ground of reason and revelation, is undoubtedly one of the best means of investigating truth. To point out the inconsistency and absurdity of an erroneous system, and even to set them in the most glaring light, is not at all inconsistent with this mode of discussion." He has accordingly endeavoured to point out, and to set in the most glaring light, the inconsistency and absurdity of the doctrine of Universal Salvation; and in his conclusion says, "I have no apprehension that the doctrine of *endless* punishment will suffer at all, by a thorough investigation." If the doctrine is true, it certainly will not. The same may be said respecting the doctrine of Universal Salvation.

Although the Doctor has discovered much ingenuity, in his remarks upon Dr. Chauncy, and undoubtedly has pointed out some inconsistencies in that author, yet it is possible that Dr. Edwards himself, may not be altogether free from inconsistencies. To me it appears that he is not. I shall therefore venture to make a few observations upon sundry passages in his examination of Dr. Chauncy. In doing which, I wish to imitate the pleasing candor he has recommended; and which ever ought to be exercised in a "cool discussion" of any controverted point.

After stating the question, "Whether it be consistent with the *goodness* of God, that any of mankind be doomed to *endless* punishment, consisting in *misery*?" the Dr. observes,—"This question is not now to be considered with any reference to the *atonement* of Christ; or the argument in favour of Universal Salvation, drawn from the Divine goodness, does not depend at all on the atonement. To argue from the atonement, is not to argue from the goodness merely, but from facts, from the gospel, from particular texts, or from the general nature of the gospel. The argument is this, Christ hath made atonement for *all*; therefore *all* will be saved. But that this argument may carry conviction, it must first be made evident, that the atonement did respect *all* mankind, also, that it is the *intention* of God, to apply the virtue of that sufficient atonement, to the actual salvation of *all*." Chap. VIII. page 133.

With reference to this passage, I think it may justly be observed, that, If salvation is in consequence of the atonement, and the atonement is in consequence of the Divine goodness, then salvation is from the Divine goodness, by means of the atonement. To argue from the atonement, therefore, is the same as to argue from the Divine goodness merely. And that the atonement did originate from the divine goodness, it is presumed Dr. Edwards himself will not dispute. To argue from facts, from the gospel, from particular texts, or from the general nature of the gospel, provided all these are in consequence of the divine goodness, is just the same as to argue from the divine goodness itself. What God hath joined together, why does Dr. Edwards endeavour to put asunder?

"That the atonement does respect all mankind," Is it not strange this should be disputed, by those who profess to believe that the future punishment

of the wicked, will be aggravated on account of their rejecting it? If it does not respect *them*, why is salvation offered to *them*? and why do *they* deserve an aggravated punishment for not accepting the offer?

The definition of the atonement, which the Dr. has given, compared with his definition of sin, will not agree with the supposition that the atonement respects only a *part* of mankind. "The very idea of sin," he says, "is damage done to the universe." And "the very essence of the atonement, is something done to *repair* the damage done, by sin, to the universe." (page 152.) I would here ask, Is there no damage done to the universe by the sin of those whom the atonement has no respect to? If there is not, then, according to Dr. Edwards's definition, it is no moral evil. If their sin has done a damage to the universe, then according to his definition, the atonement certainly respected them, so far as to repair the damage their sin has done. And if the damage done to the universe, by their sin, is repaired by the atonement, then distributive justice, according to Dr. Edwards, has no demand upon them, and all propriety of their punishment is superadded,

"With regard to a *just* punishment, let it be observed, (says the Dr.) that any crime, by relaxing the laws, and by weakening the government, is a *damage* to the community, and deserves just so much punishment, as, by restoring the proper tone of the laws, and proper strength to the government, will repair that *damage*." (page 82.) Now, if the atonement has restored the proper tone of the divine law, and proper strength to the divine government, which was relaxed and weakened by sin, and so repaired the damage done to the universe by sin, for what end should the sinner be punished? If crimes deserve just so much punishment as will repair the damage done to the universe, when that damage is repaired, let it be done, either by their suffering a punishment sufficient to answer that purpose, or by the atonement, or in any other way, then justice is satisfied, and can have no further demand; for a reparation of damage is all that it ever requires.

If Dr. Chauncy has failed in attempting to prove that endless punishment would be inconsistent with the justice of God, Dr. Edwards has proved (if his definition of sin, and of the atonement is just) not only that the endless punishment of the sinner is not just, but that God cannot, in justice, punish the sinner *at all*!

That the atonement is sufficient, so that none of mankind will fail of salvation on that account, is not disputed by Dr. Edwards. He says, "God is *infinitely good*, because he has given and adopted a scheme of providence and of grace, which will actually prevail to the final salvation of *all*, if it be not neglected, or perverted by men themselves." (page 140.) But, if in the scheme of providence, and of grace, a *sufficient* atonement is provided, the essence of which is to repair the damage sin has done to the universe, what can *men* do to prevent it? Will their rejecting the offer of salvation alter the *nature*, or in the least diminish the value of the atonement? Does their compliance with the scheme of providence, and of grace, belong to the very essence of



the atonement? If so, then the atonement does not consist merely in what Christ has done; for if that is, in itself, sufficient to repair the damage sin has done, it must be so, notwithstanding the sinner's rejection of it. Whether it be "the intention of God, to apply the virtue of that sufficient atonement, to the actual salvation of all," may be a question; but that he cannot, in justice, inflict any punishment on the sinner, is most certainly implied in Dr. Edwards's reasoning.

If the atonement is considered under "the literal low notion of paying debts, and repairing damage," it will most certainly prove (as Mr. Smalley has demonstrated, in his Sermon from Rom. iii. 24.) that unless the obligatory merit, be in something the sinner does, and not in the atonement, God cannot, consistently, inflict any punishment upon any sinner; but is bound, in justice, to save all mankind.

Whether Mr. Smalley's definition of the atonement is preferable to what was generally held, "by ancient and more modern divines," especially, by the venerable "Mr. Hooker, and president Edwards;" agreeably to which Dr. Edwards has defined it, or not; I think Universal Salvation is ensured by either. For if "God can, consistent with just law, and good government," pardon and save all sinners, is it not as certain, from the infinite benevolence of his nature, that he will do it, as if he was under obligation, in point of justice, for value received? If, in one case, we should be warranted to make a haughty demand, why not, in the other, to have a humble, yet confident reliance?

If, instead of considering the divine plan by piece meals, and putting asunder what God has joined together, we should consider and argue from the divine plan entire, it would help us to avoid those inconsistencies into which, it appears to me, that considering and arguing from one part abstract from the other has involved Dr. Edwards.

The existence of any part of God's plan, supposes the existence of the whole; and all has one uniform tendency. Whatever the advocates of endless punishment are obliged to suppose, in order to support that doctrine, so obviously inconsistent with the infinite goodness of God, there can be no opposition, or contrast of his adorable perfections. Neither can there be a tendency in one part of the divine plan, to supercede or frustrate his designs in the other parts of the same plan.

The created system is a complicated machine, and is so constructed that every part tends to render the whole complete. And however various, and seemingly contrary to each other, the different parts appear to move, yet the ultimate tendency of all, is into one and the same end. This is as really true with respect to the volitions and actions of moral agents, as it is with respect to the events that take place in the natural world, or the inanimate creation.

All nature is but art, unknown to thee.

All chance, direction, which thou can'st not see.

All discord, harmony not understood.

All partial evil, universal good.

And spite of pride, in erring reason's spite,

One truth is clear, whatever is, is right.

From nature's chain, whatever link you strike,  
Tenth, or ten-thousandth, breaks the chain alike.

Pope's Essay on Man.

If the divine perfections are all comprehended in benevolence, and '*God is love*,' and if his design is to exhibit to the view of intelligent creatures his real character, then, how can any thing exist, as a part of his plan, which, on the whole, is a real evil to any part of the system? Perhaps the most difficult question, in the whole system of theology, is, How is it consistent with the infinite benevolence of the Deity, that moral evil, and in consequence of that, natural evil should exist? And, on the supposition that moral evil renders the subject of it, or the sinner, who is a creature of God, positively ill-deserving, so that he really becomes an object of the divine hatred, instead of an object of his benevolence, and that God will take pleasure in making the creatures he has made, ultimately miserable, it appears to me, to be impossible the question ever should be answered; for it most certainly involves a plain and direct contradiction.

If we should suppose the whole system of created intelligencies were to be ultimately miserable, should we not conclude the author of such a system, instead of being infinitely benevolent, was infinitely cruel? But it is as supposable that the whole, as that a part of the created system, should be made thus miserable. For every part is equally dependant on God; and nothing but his infinite goodness prevents the whole, or any part from falling into misery, or annihilation.

It would imply no absurdity, or contradiction, or be any ways inconsistent with the infinite goodness of God, to make the whole created system miserable, for a season, provided such temporary misery might be an occasion of happiness. But the supposition that the existence of any individuals should terminate in misery, (whatever temporary good they may enjoy) is inconsistent with every idea of any benevolence of the Deity towards them; and implies that their very existence is a curse. To say the sinner deserves this misery, will not solve the difficulty; unless the possibility of the existence of such positive ill-desert can be proved, which is as impossible as it is to prove, that creatures can injure the Deity, or frustrate his designs.

It is as impossible, in the nature of things, for creatures, altogether dependent upon God, who are in his hand "as the clay in the hand of the potter," and who, in all they do, are only the instruments of fulfilling his purposes, should ever merit, or deserve any thing at his hands. Neither their good, or evil can extend to him. "*If they are wicked, what do they against him? Or if their transgressions are multiplied, what do they unto him? If they are righteous, what give they unto him? Or what receiveth he at their hand?*" All that creatures receive from God, flows from his unmerited love. And every divine dispensation is an expression of his infinite benevolence. He is no less kind in punishing, than he is in rewarding his creatures. For it is a contradiction to suppose that a Being who is love itself, should have any malevolent design.

The *Justice* of God, being a branch of his benevolence, as well as his mercy, it is absurd to suppose it requires any thing inconsistent with the good of his creatures. As the precepts of the divine law, are all calculated and designed, by the Supreme Legislator, to promote and secure the happiness of his creatures, so likewise are its penalties. The atonement (whatever is implied in it, or whether it has ever been fully understood, or rightly explained, or not) is designed to answer the same benevolent purpose. The perfections of God, the precepts and penalty of the divine law, the dispensations of providence, the existence of sin, the atonement of Christ, and the gospel of God's grace, harmoniously conspire to promote one grand design; that is, the glory of God, displayed in a happy system.

Dr. Edwards has laboured abundantly to prove that, unless there is a positive ill-desert in sin, even a desert of "endless punishment, consisting in misery," it is no moral evil. To all which I answer.—

This depends altogether upon the ideas we affix to the term *moral evil*. If we understand, by it, something which in fact, injures the Deity, or impairs the good of the system, it does indeed imply it. But, if by *moral evil*, we understand the voluntary opposition of finite creatures, to the character and government of God, which renders them miserable and wretched, incapable of being happy under the divine government, so long as that opposition remains, and for which they deserve punishment, as a means to subdue that opposition, and subject them to God's government, it does not imply it.

The objection against the doctrine of moral necessity, the certainty of all events being established by the predetermination of the Deity, and that men have not a self-determining power of will, so as to originate their own volitions, that it destroys moral agency, and makes men mere machines, is quite as plausible, and, on supposition of a positive ill-desert in sin, it appears to me, is unanswerable. Moral agency as much implies a power of acting independent of the Deity, as moral evil implies an injury done to him; or damage to the universe. If we could suppose it possible that any beings existed, independent of the Deity, who had a self-determining power of will, we might then conceive, that God might be injured, his designs embarrassed, his whole plan frustrated, and Omnipotence itself dethroned. We might then suppose there were objects of his hatred, in a strict sense, and that, if it were possible, he would utterly destroy them. But even, in that case, was it supposable, we could hardly conceive how it would be consistent with his character, as a benevolent Being, to make them interminably miserable.

Positive ill-desert, if thereby it be meant that, on account of which it becomes reasonable and fit to inflict never-ending punishment, appears to me can never exist. A just punishment, I conceive, can never be inflicted but upon principles of universal benevolence; which will include the final and ultimate good of the sufferer, as well as the good and safety of the community at large, and the support of law and government.

(To be continued.)

#### ACCEPTABLE PRAYER CONSIDERED.

*"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."* 1 John v. 14, 15.

It is not uncommon to hear a man say, "I have not the gift of prayer." Or, such an one "has the gift of prayer." Or, that man is "very able in prayer." When a man, as the saying is, makes a very long prayer, and introduces or repeats the same sentiments several times, in varied language, and with studied expressions, it is generally said, The prayer is excellent. We are of the opinion that the prayers uttered in the Churches generally, would be amended, if those who make them, when they arise to address the Majesty of Heaven and earth, should hear an audible voice address them, saying, Remember, when you pray, you pray to God; when you preach, you preach to men.

The exhortation of Christ is admirably appropriate, and deserves the constant and serious consideration of all men. It is this—"When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." He adds—"Be ye not therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him." (Matt. vi. 7, 8.) Let this argument, or reason assigned by Christ, be received as quite sufficient. Consider the proposition. God, our Heavenly Father, knows what things we need, before we ask Him. It is not to inform our Father of our wants, that we pray to him. Is God acquainted with our condition? Yes. Is He willing to grant us all that we can consistently ask? If this is not answered in the affirmative, must it not follow, that we move the Deity, and that He changes his mind or will, at our request? Let every man, when he is about to address his heavenly Father in prayer, ask himself, *What confidence have I in God?* Have I this confidence; that if I ask any thing according to His will, he heareth me; and if I know that He hear me, whatsoever I ask, I know that I have the petition that I desired of Him? Can any man in his senses, who believes that God is superior in power, wisdom, and goodness to himself, ask God to do contrary to his will; that is, contrary to his power, wisdom and goodness? We think not. It then follows, that all must admit, that God's will is best. That God will grant no petition contrary to his will. And that God is favourable or gracious to man, of His goodness, and not because man importunes Him by prayer and supplication.

The form of prayer which Christ taught his disciples, is a sufficient exposition of the nature and design of prayer. Although the expressions amount to a particularizing of the good that is asked to be conferred, and the evil to be delivered from, there is not the most distant allusion to the time when the benefits are to be conferred, generally; save in the request, "Give us, this day, our daily bread," which is a humble confession of our entire dependence on God for our very existence. God's kingdom is to come, and His will to be done, &c. according to



His good pleasure; His wisdom, and not our ignorance, to decide. Also, the request to be delivered from evil, leaves the time and manner altogether with God. This admirable prayer concludes with a solemn affirmation; which is the import of the term rendered *Amen*. As if the party should say, at the conclusion of the supplication, Without any reservation, I mean all that I have said, *certainly*. Therefore, it is the *nature* of prayer, to commune with God, as *children* ought to commune with a *Father*. It is the *design* of prayer, to express our *confidence* in our *Father*. Not to deprecate the cruel vengeance of an enemy, by a slavish address. Neither to conciliate the favour of a partial being, by fulsome flattery, and disgusting repetitions.

The course pursued by our Saviour, is deserving of particular remark. While the Pharisees, the holy men of the day, who surrounded him, were making long prayers, and regarding their fellows with supercilious scorn and contempt, Christ was teaching the people the character and purposes of God, their heavenly Father. No reproof came from his lips, to any of the children of men, blaming them on account of not praying in their families, and in public, to the God of heaven. But a terrible reproof was uttered against the Pharisees and hypocrites, for their long prayers, which were made to be seen of men. The Saviour well knew, that so long as mankind were ignorant of God's character, they could not pray acceptably, nor receive any profit from their supplications. Therefore, his first effort was to teach them the character of God, believing with a prophet, that "they who *know* His name, will put their trust in Him." When the disciples of Christ asked him to teach them to pray, as John also taught his disciples, he gave them the form of prayer denominated the Lord's Prayer. (Luke xi.)

Every desire of the heart of man, to God, is a prayer. To pray for our enemies, is to desire their good. But we can never conceive how Christ could exhort men to pray for their enemies, unless he knew it was the *will* of God to bless enemies, and to do them good. This particular deserves the serious consideration of every man making any pretensions to Christianity. We cannot admit the supposition, that mankind are required to pray for their enemies, merely to express, on their part, a disposition to forgive them, when they have the conviction that God, to whom they pray, will torment them for ever! The conclusions of mankind generally, relative to what God *will* do, in the final event, are an abominable comment on their prayers and professions!

The passage we have selected as a motto, authorises a particular examination, for our profit, of some of the modes of expression used in prayer by a great majority of the Christian world. How often do we hear men, addressing the Throne of Grace, ask God to *hasten* the accomplishment of his purposes, &c. As much as to say, We are dissatisfied with the *time* you have appointed for the consummation of your purposes! We request you to fix a *shorter* time,—to alter your original design, and bring about, at once, what you have promised, and

not be so long about it! This, in plain English, is the amount of hundreds of thousands of prayers, which are offered in Churches, called Christian, and the people say, *Amen*! Do men suppose the Deity will *hasten* the coming of the events promised, if they ask it? Can they believe they ask according to God's will, when they ask God to do contrary to his will? Certainly not. What then shall we conclude is the motive? It would be uncharitable, perhaps, to suppose that this mode of expression is adopted to signify that the party using it is so holy as to be impatient of delay, and eager to press forward and to behold the mysteries of eternity. It might also be uncharitable to conjecture that the parties are not aware of what they are saying; for this would imply, that they do not pray with the understanding. Therefore, we must only say, these things are.

There are some, however, who go so far as to inform the Deity, that if he dealt with them according to the requirements of *justice*, they would have been in an endless hell, long ago, &c. What is the inference? Ans. God is not just: therefore, the wicked have escaped from the punishment which was their legal due. This is accusing the Deity of injustice, if the premises are true: and if they are false, the prayer is an abomination to God. We forbear, and will only suggest to the reader, the propriety of his being circumspect, and careful to distinguish between the prayer that is offered according to *God's will*, and the prayer that is according to the *will* of man.

As the Scriptures are admitted to have some weight on all subjects connected with what the world calls religion, we request the reader to go to them, with us, and to admit their authority. We will suppose that a prayer must have some analogy from its size, or quantity, with the subject of it. The subject of Christ's Prayer, as recorded by John xvii. is as important as the subject of any prayers which are offered at the present day. It is no less than a prayer for Christ's disciples, and for the world of mankind, in reference to the whole object of his mission as Mediator. The language is plain and comprehensive. This prayer will bear no kind of competition with the *elegant* prayers of modern times. It is an humble petition according to the will of God; and its only excellence consists in its consistency, sincerity, and truth. It is the petition of a beloved Son, to a loving Father. It is a mere expression of the desire of the Son, in the commonest language; and the desire of the Son, and will of the Father, are in perfect unison.

The book of the Acts i. 24, 25, contains the prayer of the eleven disciples, when they were about electing one to supply the deficiency in their number, occasioned by the death of Judas. "And they prayed, and said, Thou, Lord, which knowest the hearts of all, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." This was the whole of their prayer. They then gave forth their lots. All the prayers recorded in the Scriptures, are

of a different complexion from the generality of the prayers most approved in the present day.

We have said, that the nature of prayer is to commune with God; and the design of it, is to express our confidence in Him." But, "How can two walk together except they be agreed?" If we commune with God, he is wiser than we are, and we must agree with Him, and receive His counsel. If we have confidence in God, our Father, why should we importune Him to do differently from what His wisdom has devised? For our part, in the exercise of our faith, we say, with the prophet, "Guide us with thy counsel, and afterward receive us to glory." Of the great events in God's providence, they are to be considered as ordered by infinite wisdom, power, and goodness; and that all things will work together for good. If man is dissatisfied, the remedy is to be found not in changing the purpose and conduct of Deity, but by information of God's character, which will convince man that all is well, and just as it should be. When a man has confidence in God, he will express it; not so much by words, or long verbal prayers, as by an humble acquiescence in the dispensations of his providence; and a cheerful reliance upon his promises. His prayer will be, "Father, thy will be done. Do with and for me, and for all the children of men, as shall seem unto thee good. For I have perfect confidence in thy wisdom to direct—I rely with safety upon thy protecting arm, and thy goodness is my hope and consolation." These sentiments from an honest heart, if uttered in language however illiterate and ungrammatical, are the maximum of prayer.

#### DEFENCE OF MISSIONARIES.

A newspaper, entitled "*The Castigator*," printed at Ripley, (Ohio) of August 31st, contains a column of matter in defence of Missionary projects; but ostensibly written in support of the measure which awarded the sum of \$2,000 per annum to "Mr. Jeremiah Evarts, corresponding Sec. to the American Board of Commissioners of Foreign Missions." The article is written in a style, and admits facts, which must leave an impression in the mind of the reader unfavourable to the cause it would support. We do not know whether the writer is sincerely defending his friends, or cunningly exposing their duplicity, and money-loving disposition to the world!

The writer deals in hyperbole, saying of this paper, that "it masks its enmity to the spreading of the Gospel, by assuming the good name of 'Gospel Herald.'" It is wonderful that mankind can seriously believe us to be opposed to the "spreading of the Gospel," when our object is to convince mankind that God, the Saviour, will do the work; and has "sent His Son the Saviour of the world!" We are highly culpable, we presume, for robbing *Missionary Speculators* of the honour, and assigning it to God! Missionaries are *piously* "labouring for the salvation of a ruined world." But tell these anxious gentlemen, that "God has sent his Son the Saviour of the world," that the Son of God will *finish the work*, and certainly save the world, and

they are *wrath* in a moment! These "fractious children" of a "perverse generation," will not be pleased. They remind us of a saying of Jesus Christ, which shall close this article—

Luke vii. 31—35. "Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of all her children."

From the (Philadelphia) Gazetteer.

#### NOTES ON THE SCRIPTURES.

The word translated punishment in the forty-sixth verse of the twenty-fifth chapter of Matthew, is *kolasis*, and originally signified *amputatio arborum luxuriantium*, the pruning of luxuriant trees. In process of time it was used figuratively for correction or chastisement, and it is to be thus understood in the verse we have mentioned. The word from which *kolasis* is derived, and the meaning attached to it by the Greeks, clearly determine its sense, and prove that it was used to express that infliction by which men are made better.—To show that we have rightly explained this word, we quote two celebrated critics. Grotius says, that the kind of punishment which tends to the improvement of the criminal, is what the philosophers called among other things, *kolasis* or *chastisement*. Wytenbach, who follows Grotius, says, that God, in the infliction of sufferings, has three ends in view: the first of which, is the correction of the offender, in order to his future amendment. And that the Greeks frequently gave to such sufferings the name, *kolasis*. That the scripture writers employed this word in this sense, may not only be inferred from its original signification, and the usage of the Greeks, but from a consideration of the passages in which they have used it. No believer in endless misery supposes the reprobate suffer it in this life; but John implies that this punishment (*kolasis*) is experienced in this life, when he says, there is no fear in love; but perfect love *casteth out fear*; because fear *hath* torment, (*kolasis*.) As perfect love casts out the fear which produces this torment, and as this torment is endured in this life, we may fairly conclude this punishment is limited. It cannot be replied that it is called endless, and that consequently it can have no limitation; for if we have shown that *kolasis* means a corrective infliction, it would be the grossest solecism to talk about an endless chastisement. The argument for unending suffering therefore derives no support from this word, (*kolasis*) as it originally and metaphorically signified a corrective discipline. The idea attached to the verse we are examining appears to be this; the righteous, or those who accept the gospel, shall go into age-lasting life or enjoyment, and the wicked, or



those who reject it, into age-lasting punishment, or correction.

### WHAT IS GOD'S JUSTICE?

We are continually told that God is *just*. We rejoice in this truth. But we are told this, when we speak of God's goodness, of his purpose to destroy sin, and to save mankind. This glorious consummation is denied, because, say they, God is just. Is justice opposed to the destruction of sin, and the salvation of the sinner? The man who answers this in the affirmative, destroys his own hope. It is futile to talk of conditions, on the performance of which, God can be just in saving man. God's justice is independent of man's help. Although we read that "God is just, and the justifier of him that believeth in Jesus," we read only a confirmation of the truth, that a Just God will never justify or approve of that unbelief in, and rejection of, his Son, which makes the sinner miserable. Therefore, he will save all from the sin of unbelief, and then the greatest sinner will learn that God's justice eventuates in the good of man.

We propose to all who contend that God's justice will prevent the salvation of man, or consign the sinner to endless misery, to define the term *justice*; first defining the term *cruelty*. We caution all, not to mistake the justice of God, and the cruelty of devils, and consider them to be one and the same. Strange as it may appear to blind man, the slave to a pretended orthodoxy, it is nevertheless an immutable truth, that goodness and justice are as nearly allied as love and mercy; and a being cannot be good, without being just; nor just, unless he be merciful; nor immutable, except his mercy endureth for ever.

### GENERAL CONVENTION.

The GENERAL CONVENTION of Universalists, assembled at Stratford, (Vt.) September 14, 1824, agreeably to adjournment; and were organized as follows—

Chose Br. EDWARD TURNER, MODERATOR.

Br. HOSEA BALLOU, CLERK.

Br. SEBASTIAN STREETER, ASSIST.  
CLERK.

Chose Brs. Hosea Ballou, Robert Bartlett, and Sebastian Streeter, a Committee to receive applications for letters of fellowship, ordination, &c.

Several Associations and Societies were received into fellowship, among whom are the following: The Societies of Universalists in Lempster, and Springfield, (N. H.) Waterford (Vt.) and the Second Society of United Christian Friends, in the city of New-York.

The Convention adjourned, to meet again, at Hartland, (Vt.) on the third Wednesday of September, 1825.

### CAREY MISSION.

The Parson C. Marten, of Ohio, has been employed in Kentucky, since the first of January, in making collections for this mission, located at St. Joseph's in Michigan. In January, he started a

flock of 120 sheep, which arrived at Fort Wayne in February; in May, he sent on 212 head of cattle; he has collected some money, and obtained subscriptions to a considerable amount; he has also sent on 6 boxes of clothing; and in autumn intends to drive on a herd of several hundred swine. The whole amount of his collections, from January to June, is valued at about 4,000 dollars; and he is still engaged in the benevolent work. It is pleasant to see these successful efforts in behalf of Indian missions, manure all opposition. *Chris. Repos.*  
[*"Successful efforts."* The only success to be seen, in this case, is in obtaining money and boxes of clothing, and in collecting flocks of sheep, droves of cattle, and herds of swine. We are told he is still engaged in the "benevolent work."] *Phil. Ref.*

*Extract from the Diary of Mr. Sutton, Baptist Missionary at Moorshedabad, India.*

"Jan. 8. Several Hindoos were inquiring of me to-day how they could forsake sin; for, said they, we are all directed by fate, every thing is decreed, whether sin or holiness."

These Hindoos appear to be quite orthodox—See Articles of Faith of the Baptists and Presbyterians.

*Question.* "What are the decrees of God?"

*Answer given.* "The decrees of God are his eternal purpose according to the counsel of his own will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass." *Ibid.*

*From a late Tennessee Paper.*

### SINGULAR ADVERTISEMENT.

*Drs. CROZIER & ANTHONY*, inform the public, that they will receive the *country produce* at the market price, for their services. They will attend, *gratis*, TRAVELLING PREACHERS, and DIVINES settled in their neighbourhood with their families.

[This must be quite an accommodation to the people, and will no doubt secure the good will of travelling preachers and divines, which is a matter of some importance in this period of the world.] *Id.*

### ANOTHER CHALLENGE.

Mr. M'Calla has challenged Mr. Kneeland to another controversy, to which he has assented, on condition that Mr. M'Calla's friends will open one of their Meeting Houses, to show that they approve of this method of conducting an argument, and to reciprocate the favour they enjoyed in the use of his church, in the first debate.

### PUBLIC DISCUSSION.

Subject—1 Cor. xi. 26.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, agreeably to adjournment, for Discussion, on Monday evening, November 1st, at half-past six o'clock, at Tolerton's Academy, 63 Chrystie-street.

[All Denominations are invited to attend.]

PUBLISHED EVERY OTHER SATURDAY, AT ONE  
DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.  
*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, NOVEMBER 6, 1824.

NO. 13.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—At a recent interview and conversation with Thomas Hertell Esq., relative to the alarming prevalence of the inordinate use of intoxicating liquors in our country, he put into my hands a copy of a letter, containing some thoughts on that subject, written in compliance with the request of the "Guardian Society of Pennsylvania;" to whom it is addressed. After perusing it, I solicited and obtained permission to publish it in your useful paper; believing its contents would appear to you, as they have to me, expressive of sentiments worthy the serious attention of the public, and grateful to every philanthropic mind.—By giving it a place in the columns of the Gospel Herald, you will much oblige a Friend and Subscriber,

J. H.

A copy (with some addition) of a letter from Thomas Hertell to Doctor Ezra Michener, corresponding Secretary of the Guardian Society for the suppression of intemperance, of Chester County Pennsylvania.

## LETTER.

RESPECTED FRIEND:

Your favour under date of the 9th M. 24th, was received on the 24th ultimo, at my farm at Rye, when I was so much engaged in making preparations to return with my family to New-York for the winter season, that I was under the necessity of delaying the answer till this time.

It is, perhaps, superfluous to say, that it is very grateful to my feelings to find that my "*Expose of the causes of intemperate drinking*," &c. is so highly estimated, as your letter informs me it is, by the "Guardian Society." I wrote that Treatise with a hope it might be useful. An approving conscience was my reward. But when I find my motives justly appreciated by reflecting men, and that my efforts to benefit my fellow-beings have not altogether failed, it would be unnatural not to be pleased, and ungrateful to withhold my thanks from those who take an interest in promoting the utility of my little Book. The "Guardian Society," by recommending it to the "Tract Association" of Philadelphia for publication and distribution, merit, and I hope will accept, a tender of my sincere acknowledgments.

You say, that "*The Guardian Society*" would be glad to receive any hints promotive of their arduous undertaking, which my experience may suggest." Among other matter intended to be incorporated with the "*Expose*," should my avocations afford me an opportunity of preparing it for a second edition, I find in substance the following:—

I have often reflected, that if other Religious So-

cieties would follow the example of the Friends, in regard to the use of intoxicating drink, a very desirable and evident improvement in the morals and condition of our fellow men, could not long fail to be the consequence.\* With all the honest and benevolent intentions of other societies to do good, and their arduous and unremitted exertions to improve the morals, and ameliorate the condition of the heathen nations, by propagating among them a knowledge of the Christian religion, they seem not sufficiently to have scanned the causes which occasion the demoralization of their *own* people, and which have hitherto contributed to the failure of their well meant endeavours to better essentially the condition of the Indian tribes. How much would it facilitate the consummation of their righteous views, if, while engaged in persuading the "untutored Indian" to embrace the Christian faith, they would exhibit their own country as an instance where that doctrine had influenced to habits of sobriety the nations professing it! Is it not natural that a sober reflecting people, should be cautious

\*It is a truth too generally known to require proof here, that there is among the Society of Friends, vastly less intemperate drinking, and hence less, and indeed very little, of that depravity which is the constant concomitant of that vice, than there is among any other class of our citizens. That *fact* must be the effect of some *cause*. Is it that their religious tenets are better than those of the rest of the community? That will not be insisted on. Is it that they live more in accordance to their religious professions than others do? Is it owing to their *Church discipline*, which interdicts their dealing in spirituous liquors as an article of trade and commerce? Is it because they use it less than others do, as a daily drink, or table beverage? Is it that they more seldom tender it in token of good will, or drink it because so offered? Is it that their peculiar customs and habits by occasioning few or no convivial associations, afford less inducements to the practice of *drinking spirituous liquors*, as the means of manifesting joy for great events, or their respect and approbation of great and virtuous men, or their meritorious actions? I will venture to say, that some of these questions must be answered in the affirmative; and the fact that a class of people living in the midst of a community remarkable for intemperate drinking, are, by avoiding the habits and customs of the nation generally as regards the use of ardent drink, distinguished for their sobriety, and exempted, in a great measure, from the bodily infirmities, and mental depravity, which result from intemperate drinking, not only marks the *cause*, and points to the *remedy* of that vice, but clearly indicates the *measure of moral improvement*, and the *amelioration of the condition* of the nation, should they follow the example of the Society of Friends, in relation to the use of intoxicating liquor.



how they listen to a proposition to change their religious creed, when made by missionaries from a nation, than which few or none are more addicted to excessive drinking or more abased by its kindred crimes? Should such an overture be made to the Ricarras tribe of Indians,\* what, but their ignorance, would prevent their making something in substance like the following answer?—

"The history of nations and our own observation teach us, that the influence of example is paramount to that of precept alone, and that man is governed by the manners, habits, customs, fashions and examples of the nation to which he belongs, and in which he is educated, more than by the particular religious creeds they may happen to be taught, or profess. In your country we have an example to prove the above position to be true; for while your people profess to believe that "the grace of God which bringeth salvation to all men hath appeared, teaching them," among other things, "to live soberly in this present world," we cannot perceive that this wholesome admonition has yet prevailed on your people to abandon those customs, which constitute the source of those intemperate habits which have subjected your country to much and merited reproach.

"The adage is old, but not the worse for wear, that 'evil examples corrupt good manners;' and it is with nations as with individuals, that the assimilation of habits, customs and conduct, is usually the consequence of frequent intercourse and intimate association. If our people become familiarized with your's, what assurance have we, that we shall not adopt the customs, and acquire the habits of your nation? The examples of those tribes with which your people have had much intercourse, forbid a doubt on this subject. The introduction of ardent drink, the habitual use of it, and the consequent intemperance and all its associate crimes and wretchedness, to which the miserable relics of those tribes are now subject, point to the melancholy and certain consequences of an intimacy with a people distinguished among civilized nations for habitual and excessive drinking. What benefit, then, can we hope to derive from associating with your people, as an equivalent for the loss of our habits of sobriety? Are the crimes committed by them less in number and enormity, than those of our nation? Let your Courts of justice, Jails, Work-houses and State Prisons answer! Are misery and wretchedness less prevalent among your's than our people? Your nu-

\* Captains Lewis and Clark, in their book of travels to the source of the Missouri, state, that "on our side we were equally gratified at discovering that these Ricarras made no use of spirituous liquors of any kind. Supposing that it was as agreeable to them as to the other Indians, we had at first offered them whiskey, but they refused it, with this sensible remark, that they were surprised that their Father should present them a liquor which would make them fools!" Perhaps they had heard that it was once the policy of the white people, to give the Indians rum, and learn them to drink it, that they might fall a more easy prey to the cupidity of their white neighbours.

merous alms-houses, hospitals and charitable associations, though they speak volumes, tell but a part of the truth on this subject. Are those tribes who have been in close connexion with the white people, heard their moral and religious instruction, and adopted their customs, more virtuous than we, who have neither heard their counsel, nor been depraved by the habitual use of ardent drink? Are they not demoralized by intemperance to a degree even beyond that of the people, by the adoption of whose customs it has been occasioned? The Oneida Nation has been more intimately associated with the white people, and heard more of their moral and religious instruction, perhaps, than any other tribe; yet they are depraved and miserable to that extreme, that other tribes refuse to associate with them, least they should also become equally degraded. Why do these melancholy facts exist? It is not that you have been lacking in good will, or zealous exertions for their improvement. It is not that your religious doctrine or moral precepts are not good. It is, that by associating with your people, they adopt their customs, and acquire their habits, and the consequent intemperance counteracts all your religious and moral instruction, and makes them a worse rather than a better people than you found them. Similar effects of the same customs constitute the bane of your people, who, notwithstanding all their superior advantages of education, are sinking under the accumulating misery of increasing intemperance. Other vices in general, destroy respectively only their opposite virtues; but intemperate drinking, like an overwhelming torrent, sweeps the whole away, and precipitates its victims to the lowest grade of animal existence. How, then, can their condition be said to be improved, whose bodily health is prostrated, and whose mental faculties are impaired by the countervailing and demoralizing influence of customs introduced simultaneously with moral and religious instruction!

"For what sum in money, would a sober man consent to become a vagabond? For what price would he voluntarily part with all, or any portion of his intellectual faculties? For what proffered advantage would he consent to become a maniac, or subject to fits of periodical mental derangement? And what better are they than Heathen, who, professing whatever religion they may, offer the sacrifice of both soul and body to the polluted and polluting shrine of Bacchus? Where then would be our profit, should we change; or our prudence, should we even put at hazard, our habits of sobriety, for any religious creeds whatever? Turn again, and contemplate the miserable condition of the northern and western Tribes. If your kind and benevolent admonitions failed to keep them sober, while they were so, how can you expect to prevail on them, when habitually intemperate, to leave off drinking, while the adverse example of those with whom they

† A proposition to unite the Oneida with the Sandusky tribe, was refused by the latter, on the ground that their habits would suffer increased pollution by associating with those so much more debased than themselves.

associate is constantly before their eyes? If the influence of your religion has not been sufficient to save the nations *professing* it, from the demoralization and misery of intemperate drinking,—if the numbers who practise that vice, and those who make a profit, maintain and enrich themselves by administering to its existence and increase, are among a civilized, enlightened and Christian people, so great and influential as to prevent or counteract any effort to abolish the customs which cause it, and subject to censure or ridicule any who dare attempt it, how can it be presumed that the ignorant illiterate heathen can be saved from the adoption of those customs, and suffering their never-failing consequences? How can it be expected, that, by embracing the Christian faith, Religion would do more to preserve our habits of sobriety, than it has done to preserve or reclaim those of your nation? Behold, then, the deplorable alternative presented us! We are **LOST**, you say, should we continue in the *unbelief of your religion*: and we say, should we attempt to **SAVE** ourselves by embracing Christianity, that religion will as *certainly*, as it does justly, condemn us and all others, who become debased by intemperate drinking, or who tolerate and follow the customs and fashions which occasion that vice, and all its consequent immorality, crime and misery. Go, then, first cast out those customs which cause intemperate drinking, which is the *beam* in thy nation's eye, then shalt thou see clearly to pull the *mote of unbelief in thy religious creed*, out of our eye; without endangering or destroying the main-guard against moral depravity,—our *habits of sobriety*, without which, the hope to ameliorate our condition is fallacious, and the attempt to effect it, at best, but useless.”

I wish not to discourage attempts to ameliorate the condition of our species, and am averse to fret the feelings of the pious or humane; on the contrary, these remarks are intended to facilitate their purpose by exposing, with a view to its removal, one of the principal causes by which we have hitherto failed, and always will while it exists, frustrate our best intentions, and render abortive our most zealous exertions to make the condition of any *sober* people, in point of moral and intellectual improvement, better than that in which we find them. I feel persuaded, that it only requires the attention of pious and reflecting men to be drawn to the subject, to see and acknowledge the incongruity of deprecating intemperate drinking, without condemning the causes by which it is occasioned, and setting examples, without which those causes never can be obviated. When such shall be the case, our attention will not so often as now be turned from contemplating the benevolent work of human improvement, to deplore the increasing misery of progressing intemperance, and to deprecate the causes which give it life and sustain its existence.

I have heard it often said, that it is impossible to prevail on people to forbear the daily and habitual use of ardent drink. If this be true, it is to little purpose that we tell the excellence of our moral precepts, or boast the influence of religious admonition. True, the prospect of success is not enchanting;

yet the importance of the object will justify repeated efforts to attain it. The total failure of the attempt is by no means certain, because the trial has not been made to an extent sufficient to ascertain its inutility. This truth however cannot long be questioned, to say nothing of the heathen nations, the hope to improve the morals of our own will fly before us, while the daily and habitual use of ardent drink progresses unrestrained. In fine, nothing can be more illogical or adverse to existing facts, than to allege that *religious precepts, without customs, habits and examples corresponding, can improve the morality or better the condition of any people.*

The Guardian Society are at liberty to make such use of the foregoing remarks, as they may deem necessary to aid the accomplishment of their honourable and arduous undertaking; and that they may succeed to the utmost limit of their philanthropic views, is the sincere hope of,

their's respectfully,

THOMAS HERTELL.

New-York, Nov. 1821.

## EXCOMMUNICATION

OF DEACON HEART.

(Concluded from p. 93.)

*A few observations on sundry passages in Dr. Edwards's examination of Dr. Chauncy. In a Letter to a Friend.*

The necessity of punishing capital crimes with the *death* of the criminal, in human governments, so often referred to as an illustration of the positive ill-desert of sin, and which Dr. Edwards repeatedly insists upon, if thoroughly attended to will appear to be no ways inconsistent with the foregoing sentiments. Human government is founded in the *weakness* and *wickedness* of mankind. Regal palaces, and Federal halls, “are built on the ruins of the Bowers of Paradise.” Were mankind universally and invariably governed by the immutable law of reason, had they no disposition to transgress the rules of moral virtue, the coercion of civil law would be altogether needless. Human government, as it is framed and exercised by men, who are subject to the same imperfections, and influenced by the same vicious principles and motives as the residue of mankind, is, in itself, an evil; though necessary to be endured, in order to avoid the still greater evil which, in this imperfect and depraved state of the world, would unavoidably attend a state of lawless anarchy. It respects only the *present* momentary state, which bears not the least proportion to an endless duration.

The best constructed human governments, are liable to be unbinged, and overturned, by the daring attempts of bold usurpers; and regal power relinquished to some vile pretender. And, notwithstanding every precaution to prevent it, the attempts made by the subjects to injure one another in their civil interests, may prove successful. So that the security of the constitution, and the safety of the lives and properties of the subjects, may render it



necessary to exterminate such dangerous members, who are a pest to society, by putting an end to their temporal existence. But none of these things will, by any means, apply to that perfect government the Deity exercises over the moral system.

The infinite wisdom, power and goodness of the great Legislator, has framed and established such a plan of government, that the united exertions of all his disaffected subjects can never alter. So that there can be no danger of a revolution. Neither is there any danger of his loyal subjects being, on the whole, injured by any attempts made by their most malicious enemies. The infinite, and incomprehensible, wisdom and goodness of God, has so concerted his plan of government, that the most malignant exertions of his enemies, all subserve the best and most salutary purposes. If Joseph's brethren hate him, and sell him into Egypt, to prevent his dreams coming to pass, and their bowing to him, it shall be the very means God makes use of to accomplish those very dreams, in Joseph's advancement to the highest seat of honour in the Egyptian court; and their bowing down to him, with their faces to the earth. If Pilate and the Jews, with wicked hands, crucify the Son of God, it is the very means of accomplishing his benevolent purposes respecting a world of sinners; and shedding that blood, through the efficacy of which alone, themselves can obtain pardon. If moral and natural evil take place, and prevail to an awful degree, in the moral system, it is the means, by which God will make a more ample display of all the essential perfections of his nature, to the view of intelligent creatures, by causing it all to terminate in a greater degree of general and universal good, than could possibly have been otherwise procured. So that, in regard to the divine government, there is no evil. Nothing exists, but what, all things considered, is for the best.

But in regard to human governments, which look no farther than the narrow bounds of this transitory state, there are real positive evils; which it is impossible, in the nature of things, for frail mortals ever to prevent, or remedy. From hence arises the necessity of executing criminals, for the security of the rights of government, and the safety of the subjects. And when they have done all in their power, neither the rights of government, nor the safety of the subjects, are so secured but that both are, and must constantly be exposed.

But after all, there is no resemblance between the execution of a criminal, in human governments, and the *interminable* punishment of a sinner; unless among those barbarous nations, who, destitute even of humanity itself, will prolong the lives of criminals in exquisite torture. If there are any so destitute of benevolence, as not to feel in their hearts a sincere desire for the final salvation of the most notorious criminal that was ever executed for treason, or murder, they are themselves to be pitied, as being destitute of that sublime principle of charity, without which it is impossible for them ever to be happy, under the government, and in the enjoyment of that Supreme Being, who is emphatically *love* itself. The instance is not supposable, where it would not

be our duty to wish such criminals might become virtuous and happy.

We may, and ought to, acquiesce in that suffering which is a necessary mean of happiness: but as ultimate *interminable* misery, excludes every idea of its being any mean of happiness to the sufferers themselves, so it is impossible to conceive how it should be a means of happiness to the virtuous and benevolent part of the system; unless we suppose, what is impossible in the nature of things, that benevolence will cease to pity the wretched, and compassion be converted into cruelty.

If it is our duty to "*love our enemies, and do good to them which hate, and despitefully use us,*" even though they may be able, in some sense, to injure us, can we possibly conceive that God, whose very essence is *love*, and who is so infinitely above all, that it is impossible for him to receive any injury from his enemies, who can be no other than his own offspring, and whose opposition to him, he causes to subserve his own most wise and benevolent purposes,—I say, can we possibly conceive that God should hate these creatures, and exert his almighty power to make them ultimately miserable?

Moral evil is the disorder of the mind; and is as truly a disease as the Consumption, or the Plague. Neither is the patient to be hated, because the disease is nauseous. But, as the disorder of the *mind* is more loathsome and dangerous, than any disorder of the *body*, it renders the subject so much the more an object of pity. And although, in the one case, the patient deserves *punishment*, and in the other case needs *physic*, the skilful and benevolent physician will administer both, with a design to purge the patient and restore his health.

As some serious persons are alarmed at this doctrine, imagining the motives to virtue weakened, and vice encouraged thereby, I will just observe, in borrowed terms, that "To behold the plan of the Deity, as more consistent with his nature, and attributes, and more merciful to his creature, can never be an incentive to vice. Fear is, indeed, one powerful restraint on imperfect beings, but it must be a rational fear, and not such as has given rise to infidelity in thousands, or which, if cherished, leads to despair. Besides, let me ask, Have the terrors of the Lord, when represented in all the horrors of *never-ending* misery, been sufficient to deter many from offending, who have been familiar with the idea from their infancy? Universal observation shews the contrary. Our Saviour draws us by the cords of *love*. But if there is a wretch so base, as *to sin because grace has abounded*, and with dauntless effrontery ventures to challenge the power and justice of his Maker, let him learn, that in proportion to his guilt and depravity, will be his punishment, both in degree and duration. But let the honour of the wise and merciful Creator be vindicated; and mankind be taught to consider him as altogether amiable; whose severities are as much the effect of his goodness, as his rewards. Thus

\* See the anonymous translation of *Petitpierre*.

shall his love, and his fear arise together in our hearts; thus will he be known and honoured, and 'wisdom be justified of all her children.'

As I have no design to undervalue Dr. Edwards, or to detract from the merit of his performance, I have endeavoured, in the foregoing observations, (although I have sometimes expressed my ideas in terms which you may perhaps think too confident and pertinacious,) to keep within the bounds of "a cool discussion," and candid investigation. If the Dr's. system does, in reality, involve in it inconsistency and contradiction, not all his learning and sagacity can possibly reconcile them. If it does not, I am mistaken. My design was only to remark upon a few passages in his Book; for I have neither leisure nor ability to follow him through such a labyrinth of artful windings, as he has taken.

If the few observations I have made, have any propriety in them, I think they will afford a clue, by which, all the Dr's. specious arguments to prove the doctrine of *endless* punishment, may be invalidated. Whether they have, or not, I freely submit to your candour and good sense; assuring you that I am, dear Sir, most affectionately yours.

SAMUEL HEART.

*From the (Boston) Universalist Magazine.*

#### CIRCULAR OF THE CONVENTION IN 1824.

To the Ministers of the Gospel which God preached to Abraham, saying, "In thee shall all nations be blessed; to the faithful in Christ Jesus, who believe in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" and to the ransomed of the Lord, whithersoever scattered abroad, to whom this epistle may come, the General Convention of Universalists sendeth Greeting:

DEARLY BELOVED,

Pursuant to a custom coeval with the establishment of the General Convention, we address you from the fulness of our hearts, that you may be partakers of our joy. "By the good will of Him who dwelt in the bush," we have been favoured with another annual meeting, and it was truly "a time of refreshing from the presence of the Lord." From the commencement of the body, there has, probably, never been a more cordial and profitable season experienced. "The angel of the Lord came upon us, and the glory of the Lord shone round about us." The meeting was well attended, and the brethren appeared to be "of one mind and of one spirit," and determined, by the grace of God, to "strive together for the faith of the gospel." No root of bitterness sprang up among us, to choke the good seed of the kingdom. No inclination is felt to exaggerate in describing the harmony and happiness of the occasion, and that we do not, will appear from the minutes, which are a brief and faithful detail of the transactions of the meeting. Investigation and discussion were unavoidable in some parts of the business; but during the whole session, there was not, it is believed, a sentiment expressed, nor a sentence ut-

tered, but with the purest motives, and in a temper compatible with the spirit of the gospel. The letters sent from different Societies, and the accounts given of others by brethren in the ministry, who have laboured with them in word and doctrine, were encouraging to the lovers of "the truth as it is in Jesus." Notwithstanding the various causes which obstruct the free course of the real gospel, it unquestionably progresses in a degree hitherto unparalleled. New Societies are formed, and houses for public worship are erected, or are erecting in almost every direction. The odium which superstition has, for ages, attached to a profession of faith in "the common salvation," is rapidly dissipating under the renovating influence of "the Sun of righteousness," who has risen, and is still rising upon thousands, "with healing in his wings." Preachers of splendid acquirements, who have heretofore zealously laboured to disseminate the traditions of men, and young men of promising talents and virtues, are constantly entering the ministry of Universal reconciliation. Our Master seems to be rapidly hastening the time, when "a little one shall become a thousand, and a small one a strong nation." The difficulties which, for a long time, partially suspended, or embittered the intercourse of some brethren, are, by the grace of God, amicably, and, it is believed, effectually adjusted; and a spirit of union and peace pervades, in a good measure, the whole order. These difficulties, though a subject of much regret at the time, will undoubtedly eventuate in the consolidation and permanency of the general connexion. They were probably designed by our heavenly Father, as a course of salutary discipline. They formed under his superintending hand, a necessary and useful trial of our faith. The termination of them in a cordial and firm fellowship, will show to ourselves and to the world, that the doctrine in which we believe possesses sufficient virtue and power to overcome all difficulties; to remove every stumbling block out of the way of brethren; and ultimately to diffuse a spirit of perfect pacification through the whole family of man. Let us all seize the golden opportunity, and if we "have aught against a brother," exhibit this bright trait in the practical character of our religion. Let the world see that a hope in the forgiveness of sins, begets in our hearts a forgiving disposition. It was with a view to accelerate a just and satisfactory settlement of any difference which may hereafter occur, that the resolve inserted in the minutes, was unanimously passed.

The course heretofore pursued by the Convention, has in the increase and extent of the connexion, become burdensome, and therefore untenable. The members have spread over a vast extent of country. In this imperfect state, "offences must needs come," and to carry them before the Convention, the annual sessions of which are, at times, extremely distant from each other, subjects the parties to great and needless inconvenience and expense. It is also believed that a variety of circumstances render the Convention a less competent tribunal, than a select Council. Many of the members which



compose it, necessarily live remote from the scene of difficulty, are unacquainted with the nature of it, its origin, progress, and nameless circumstantial facts, a knowledge of which is essential to an equitable decision; but of which they have no means of obtaining satisfactory information. A Council, selected from among intelligent and candid brethren, who live at a convenient distance, can easily go to the very theatre of contention, make deliberate and close inquiry into all its circumstances, probe the wounds deeply, and thus obtaining a critical knowledge of its nature, and all its bearings, will be more likely to prescribe and apply a healing and effectual remedy. There are many other considerations which might be urged in vindication of this measure, but it is unnecessary. The nature of the case will suggest its propriety, and ensure, we are confident, the approbation of every brother. But it is hoped that we shall all connect with this approbation, a fixed purpose of heart, to learn wisdom from the things we have suffered, and in future, to keep to the utmost of our powers, "the unity of the spirit in the bond of peace." This is a subject on which we cannot too frequently, or too zealously stir up the minds of each other. To this, let the brethren in the ministry, and particularly those who have just entered the vineyard, take early and perpetual heed. It constitutes the very marrow and fatness of ministerial usefulness. Eloquence is nothing, talents are nothing, and boasted virtues are nothing, if dissociated from that "charity which thinketh no evil, speaketh no evil, beareth all things, and which never faileth." "By this shall all men know that ye are my disciples, if ye have love one to another." The future prosperity of the cause in which we are engaged requires only a general concentration of efforts. Let all "who have named the name of Christ strive together for the faith of the gospel," and we may fear no evil, for no weapon formed against us can prosper.

Before closing this circular, it is thought expedient to suggest to our brethren, the importance of an increased attention to the annual meetings of the Convention. At every session, some Societies are not represented by a delegate, nor by any direct communication. We of course cannot have so perfect a knowledge of the general connexion as is desirable, or as the interests of the body require. Would it not tend, in various ways, to advance the common interest, should each Society in the connexion, not represented by a messenger, uniformly send a letter to the Convention, stating the numbers of members, how many have joined or left, during the previous year, how much preaching it has had, what numbers usually attend public worship, and a plain account of its general condition and prospects? And may not the Clerks of the respective Associations afford much aid to the general cause, by forwarding to the Convention in writing, as detailed a report of the Societies in fellowship, the number of members belonging to each respectively, &c. as convenience may permit? These suggestions, the brethren will duly consider, and regulate their proceedings agreeably to their convictions of propriety.

Let us constantly bear in mind that one great motive in all our united efforts, is the promotion of practical sobriety, righteousness and godliness in the world. A principal design in all our labours at present, is to convince mankind that this is, in fact, the natural tendency of the faith which we cherish and disseminate. The great battle with respect to doctrine has already been fought; the victory is won: "We are more than conquerors through him that loved us." The field is ours; and we have now little to do except to remove the rubbish; to cultivate the soil, and to render it fruitful in every good word and work. But refined speculations, learned criticisms, and levelling arguments will not of themselves, accomplish the object. Without the enriching influence of practical goodness, they are as "sounding brass or a tinkling cymbal." A peaceable and holy life is the only sound logic in this case. This will exert an irresistible power over gainsayers. It will effectually put to silence, the tongue of foolish men. Let the pure light of universal grace shine in all our lives, and opposition to the moral tendency of our faith must cease, wherever it is known. This is evident from facts within our observation. In all cases, the most is said against this faith, where the least is known of it; and where people generally, have had the best opportunity to become acquainted with its principles, and their influence upon society, there is the least opposition to it, as being dangerous and immoral in its tendency. Indeed, where people have barely heard of this heavenly doctrine, but are entirely ignorant of its character, the lip of detraction knows no bounds; but as the mind becomes acquainted with it, the virulency of opposition ceases; and where it is thoroughly understood, the noisy tongue of slander itself, dares only whisper its unfriendly insinuations. This plain fact speaks volumes in favour of our general system of faith. And now, dear brethren, may we all prove ourselves expert in multiplying this sort of evidence, and without the least division, "add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ."

By order, S. STREETER.

## CALVINISM UNMASKED.

*Or, Calvinistic principles of Justice, as attributed to God, for the foundation of His Covenant with Christ, relative to the Atonement for sin, and man's redemption from it, examined, and proved to be Unjust.*

(Concluded from p. 90.)

Agreeably to our arrangement, we will now conclude this inquiry, by a brief exposition of several passages which are supposed to countenance the doctrine of a vicarious\* sacrifice. The intelligent

\* As the term "vicarious" is not properly understood by

reader will anticipate the conclusion, having a recollection of the premises; that is, the *relation* which exists between God the *Father*, and mankind his *children*, which is the foundation of all religion in man, and which, (the relation,) necessarily grows out of God's perfections. Upon this foundation a superstructure is raised beautiful to the eye of reason, whose parts are all proportioned to the perfections of the Almighty Architect, and exhibiting a "building fitly framed together," for the habitation of its Maker God. The Foundation is Jesus Christ, "the *Head of every man*;"—the superstructure erecting will constitute, in its completion, every son and daughter of the "earthly man," Adam; and the *fire of Truth*, a Divine ordeal, prepare and purge all the parts before they are placed into the Heavenly fabric. (1 Cor. iii. 11—15.)

Isaiah liii. is the supposed strong hold of the advocates of a vicarious sacrifice. The second to the ninth verses, is a truly prophetic account of the consideration in which the Jews held Jesus Christ. They despised and rejected him. They would have it, that the righteous judgment of God inflicted upon Christ, for his sins, all the sufferings which he endured for their malevolence and cruelty. But, says the prophet, "he *was* wounded for [on account of] our transgressions, [not his own,] bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed." As if he had said, Instead of suffering for his own sins, we ignorantly put the just to death. He came to effect our peace or happiness; and to show the difference between his spirit and our's, we chastised, and bruised him, to *destroy* him; while he only sought our *good*! Our stripes were intended for his destruction, but such is his love, that he never afflicts but for the good of the afflicted. Astonishing contrast! Revenge worthy of the Son of God!

See the tenth and eleventh verses. "Yet it pleased the Lord to bruise him; he hath put *him* to grief." That is, notwithstanding the malevolence of the Jews, God, for the good of mankind his children, was pleased to have his Son come and suffer; because, (as the connexion states,) "when thou shalt make his soul an *offering for sin*,<sup>†</sup> he shall see *his seed*, he shall prolong his days, and the *pleasure* of the Lord shall prosper in his hand." A glorious reason is assigned. His seed is all mankind, the members of his body. The *pleasure* of the Lord, is his purpose, "to gather together in *one all things in Christ*." (Ephes. i. 9, 10.) That is, to join, by a *living* union, all the dead members to a living Head! Truly salvation belongeth unto our God. "Weeping may endure for a night, but joy cometh in the morning. In his favour is life. In his presence is ful-

ness of joy; at his right hand *there are pleasures for evermore*."

The prophet continues, (verse 11,) "He shall see of the travail of his soul, and *shall be satisfied*." The good to result to the members of his body, every man, shall satisfy him for all his sufferings. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." His *knowledge* shall justify *many*. (Not a few.) Not the pain he suffered; this was a *consequence* of the undertaking; not a *cause* of the justification of mankind. How many shall be justified? Ans. "By one man's disobedience *many* were made sinners." (Rom. v. 19.) In the preceding verse, it is stated that *all* are by offence condemned. Many and all, therefore, in these passages, are used as synonymous terms. "For he shall *bear* their iniquities." A convertible mode of expression with Rom. v. 19. "By the *obedience* of one shall many be made righteous." Therefore, *bearing* iniquities, and *obeying*, signify the same. What is the obedience spoken of? Ans. The Father sent the Son to save the world. From what? Ans. From *sin*. The Son obeyed the Father's command, to come, and "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." (Dan. ix.) By obeying this, many are made righteous. Their transgression is finished, their sins are ended, blotted out as a cloud, and remembered no more. Therefore, to bear iniquity, is to finish or to make an end of it, to blot it out, and remember it no more. See Matt. viii. 16, 17, where it is said of Christ, that he "*bare sicknesses*," when he "*healed* all that were sick." He bears iniquities, when he heals the sinner, and justifies him by his knowledge; for it is *ignorance* of God's character and purposes, which makes mankind mentally sick.

We therefore find, that Isa. liii., properly understood, contains not a syllable in support of this modern hypothesis; but is a complete confutation of this miserable error.

We have already noticed Rom. v. 19, and will only remark, that by disobeying, as Adam disobeyed, mankind become sinners; and by obeying, through the knowledge of Christ, they become righteous.

2 Cor. v. 21. "He hath made him to *be sin* for us who knew no sin, that we might be made the righteousness of God in him." This passage has occasioned, or rather the misconstructions of it, much speculation. Hammond renders it, "a *sacrifice for sins*." Whitby, Doddridge, and Scarlet, render it *sin-offering*. This passage has no relation to a vicarious sacrifice, for the reason found in the foregoing remarks on Isa. liii. and which follow, in our remarks on

Rom. iv. 25. "Who was delivered *for* our offences, and was raised again *for* our justification." Now the whole weight of the argument in favour of a vicarious sacrifice, drawn from the mode of expression used, goes to show, that, if Christ died in the room and stead of any thing, he died in the stead of the *sin*, or the *offence*, and not in the room of the sinner, the offender. The advocates of a vicarious sa-

some, as used by Calvinists, it is proper to state, that the term "Vicar," signifies a "substitute." Therefore the term "vicarious" signifies "deputed, delegated, acting in the place of another." When the vicarious sacrifice of Christ is spoken of, it is signified that Christ suffered in the room and stead of the sinner, the just punishment due the sinner.

<sup>†</sup> This mode of expression shows the fatuity of modern opinions. Did Christ suffer in the room and stead of sin? He was made an "offering for sin;" i. e. on account of sin, to "make an end of sin."



trifles have contended, that the word *oneg*, rendered *for*, (in 2 Cor. v. 21.) signifies "in the room and stead of." Will any man in his senses presume to say, that Christ was made a sinner in the room and stead of mankind, or any part thereof? Christ was delivered, according to the prophets Isaiah, and David, to deliver man from sin, to make an end of sins. It was on account of man's offences that Christ was delivered. It was on account of sin, that Christ's soul was made an offering for sin, to destroy it from the universe.

1 Peter ii. 14, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." An attentive perusal of this passage will show its proper signification, and remove all difficulty. Peter speaks of being *dead to sins*, and being *healed*. These are consequences, and convertible modes of expression. The cause is spoken of, when it is said, of Christ, that he *bore* our sins, &c. and by his *stripes* ye were healed. These also are convertible modes of expression. A reference to the connexion, however, will explain Peter's whole intention even beyond a doubt. See verses 19 to end of the chapter. Peter introduces the sufferings of Christ, i. e. his patient endurance of them, as an example for mankind to follow. Those who follow Christ's example are "now returned unto the Shepherd and Bishop of their souls." Those who act contrary to Christ's example, "go astray as sheep." The *healing* spoken of, is the returning to the Shepherd, as sheep to the fold; following the example of Christ, who was willing to suffer on account of others, for their good, and would not resort to revenge, &c. The *stripes* spoken of, are the stripes that are endured on account of the unworthy. Christ, says Peter, "when he was reviled, reviled not again; when he suffered, he threatened not." He bore man's sins, in a two-fold sense: First. The abuse and cruelty which sinners inflicted upon him. Second. He bore man's sins away, removing the sinful disposition from man; which Peter endeavoured to do, by introducing the example of Christ, for his brethren to follow.

The above is sufficient, we believe, to satisfy a candid mind. The Scriptures are consistent, and harmoniously illustrate and support the great leading truths they contain; so that every passage having any relation to this subject, agree in the particulars we have examined.

We now conclude our remarks, believing we have unmasked Calvinism, and exposed its deformity sufficiently to enable the honest and patient inquirer after Truth, to escape from the thralldom of its abominably wicked and cruel principles. The religiously cowardly, who are slaves to the devil, and reverence the dogmas of superstition and priestcraft, more than the testimony of God, by the mouth of all his holy prophets, will probably condemn without reading. Those who are "blinded by the god of this world," a very goodly number, will, in all probability, be disposed to reject all arguments and testimony which are unpopular, and subject

those who receive them to the hatred and scorn of the fashionable religious world. But, to all sincerely disposed people, who desire to obtain unadulterated truth, and when obtained, to prize it more than silver and gold, we say, Examine for yourselves. Let the Scriptures be your authority, the reason which God has given you, your guide, and never deliberate a moment about consequences, when you discover an error in your preconceived opinions, or in the doctrine or creed of your spiritual instructors, but discard it, receive the truth, and cherish it to the rejection of human systems, creeds and confessions. Remember, always, that "The fear of man bringeth a snare;" and that God is abundantly able and willing to defend and support all who put their trust in Him.

#### *State of Religion in New-Hampshire.*

The General Association of Congregational Ministers in New-Hampshire, in their Narrative of the State of Religion, observe:

"Never before, at an annual meeting of this body, has there been furnished so little evidence of a flourishing and prosperous state of religion in our churches. The additions to the churches have been much less numerous than in former years. In some there has not been a single addition; and in some not a single instance known of earnest inquiry. 'What must we do?'" *Phil. Ref.*

#### HINDOO COLLEGE.

It appears from an article in the *Boston Recorder*, that the Hindoos in Calcutta are about to erect a College for educating students in Braminical Theology, and the advancement of the Hindoo religion. At a meeting held on the subject, many of the individuals present gave 100 and 200 dollars each, besides obligating themselves for future payments.

*Ibid.*

#### BUSINESS DULL.

The Parson *Elijah Wollage* advertises in the Canandaigua (N. Y.) papers, for business; he represents himself as a sound and orthodox minister of the gospel; and that his case may not be overlooked, he publishes sundry certificates of his excellence as a preacher. "Any call," says the Parson, "*in the line of my business*, will be very gratefully acknowledged."

We know not what may be the custom in that part of the country, but an *appeal direct* from a clergyman, would, with us, carry a very curious appearance with it. *U. S. Gazette.*

For sale at this Office, "Minutes of a Discussion on the Question 'Is the punishment of the wicked absolutely eternal, &c. between Abner Kneeland, Pastor of the First Universalist Church in Philadelphia, and W. L. McCalla, a Presbyterian clergyman. Price \$1, 50."

#### PUBLIC DISCUSSION.

Subject—1 Cor. xi. 26.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, on **THURSDAY** evening, next, at half-past six o'clock, at Tolerton's Academy, 63 Chrystie-street.

All Denominations are invited to attend.

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*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V. NEW-YORK, SATURDAY, NOVEMBER 20, 1824. NO. 14.

*From the (Rochester) Magazine.*

## A LECTURE ON

HOSEA xiii. 14.

*O Hell, I will be thy destruction!*

Christian auditors, you ask me, Wherefore have you changed the common reading of the text, and used the term *Hell*, instead of the *grave*? I reply, every person acquainted with the original languages, in which it hath pleased God to communicate to man the sacred intelligence of life and immortality, will readily admit that the Hebrew word translated *grave*, in the common version of the Text, is that very same term which is translated *Hell* wherever the word occurs in the Old Testament. I am therefore justified in reading my Text as I have done in your hearing; and the good sense of the passage, as well as the fulfilment of the prophecy require this change in the mode of reading. But seeing the word *Hell* occurs in the sacred Scriptures as the translation of three different words, *Sheol*, *Gehenna*, and *Hades*, I shall endeavor,

First,—To give an explanatory history of these terms.

Secondly,—To disprove the doctrine generally deduced from them.

My hearers will be surprised by the declaration, that not one of the original words which our translators have rendered *Hell*, conveys the idea of a place or state of punishment in another mode of existence; and consequently their just indignation will be excited against that deceptive system of duplicity, which has so long abused mankind by the misuse of terms, and perversion of reason and religion. The word *Hell* in its modern acceptance, excites in the mind a very different idea from that which the term formerly expressed. To our notions of it, the words of the Latin poet apply—

"Tempora mutantur, et nos mutamur ab illis."

The word has lost its primitive signification which, like the original words of which it is the translation in our Bible, was perfectly innocent, and has acquired the modern and hideous idea of a place appropriated to the execution of interminable punishment. The word *Hell*, therefore, by the consent of the ablest commentators of all denominations, should be expunged from our Bibles; and no longer used as the translation of the Greek or Hebrew terms; for there is, confessedly, *no word in the original Scriptures to express the modern idea of Hell!* The word, says Dr. A. Clarke, is derived from the Anglo-Saxon *Helan*, which signifies *to cover, conceal, or hide*; and hence the tilings or covering of a house, and the covers of books, are to this day called *Heeling*; and the phrase *to hell*, is still used as synon-

ymous with *to cover or hide*, in several of the western counties of England, especially Cornwall and Lancaster. Thus the true and primitive meaning of the word *Hell*, was perfectly accordant with the idea suggested by the Hebrew *Sheol*, and the Greek *Hades*; for as nouns, all the three words imply something unseen, concealed, or invisible; and have therefore been employed with propriety to convey the notion of an unseen world, the *grave*, or *state of the dead* in general. Similar are the sentiments of the learned Archbishop Usher, expressed in his Treatise de Lim. Patr.—"We have no word in the French or English languages to express the idea conveyed by the Hebrew *sheol*, the Greek *hades*, or the Latin *inferi*. Our English word *Hell*, had anciently this meaning; being derived from the German *hill*, *to hide*. Hence the ancient Irish used to say, '*Hill the head*;' meaning *to cover the head*. So that our hell then answered to the Greek *hades*, which signifies an unseen place." Drs. S. and A. Clarke, Campbell, Whitby, and others, approbate the above definition of hell, and harmoniously unite in opinion, that hell originally answered to the Greek and Hebrew terms, but ought not to be used in the modern sense, as the translation of *sheol* or *hades*.

How strange then, that from the term *hell*, should have arisen those dreadful notions, which are so assiduously propagated in the world, and which men of fruitful imaginations have so effectually made to operate as the means of delusion and aggrandizement. It is not however surprising, that superstition should act most powerfully on the fears of her votaries, since the human fancy can paint with greater energy, the misery than the bliss of a future state.—With the two simple ideas of darkness and fire, we can create a sensation of pain, which may be aggravated to an infinite degree, by adding the idea of endless duration. Hence from the greater facility of depicting the horrors which distract the mind, or ruin the peace of society, *hell*, which contained just as much happiness as misery, in its idea, came to be used by religious impostors of every description, as a fit engine to awe the mind of the credulous into that pliability necessary to favor the views of the avaricious priest, or tyrannical monarch. Egypt, the mother of gods, superstition, and mystery, gave origin to the whole doctrine of *Hell*; if we lop off the exuberances of infuriated orthodoxy, during the dark ages of papal delusion. These happy plains, says Diodorus, extending from the Nile to the Pyramids, where once stood the famous Memphis, reported to be the abode of the just after death, are no other than that beautiful country, in the vicinity of



the lake Acherusia, near Memphis. It is not without foundation, that the dead have been said to reside here; for here terminate the funeral ceremonies of most of the Egyptians. Their bodies, having been conveyed across the Nile, and the Lake Acherusia, are finally deposited in tombs, constructed under the surface of these plains. The ceremonies yet practised in Egypt correspond with all the notions of the Greeks, concerning the infernal regions.

(To be continued.)

FOR THE GOSPEL HERALD.

# LETTER.

Dear Brother—I received, some time ago, your letter of the 13th of September last, which was duly answered; but to that, and a subsequent letter, I have received no reply, from which I conclude that my letters never reached you. I have noticed all your remarks on the faith I have embraced, and considered the fears you have expressed for my well-being hereafter, in consequence of my faith. I am sensible that your apprehensions for my future condition, arise from your affectionate regard for me; for which, I feel truly grateful. Notwithstanding I have no apprehensions or fears for your future well-being, from a deficiency on your part, of good works, such as the children of men are capable of performing. No, brother. If the meritorious work of Christ, his resurrection and triumph over sin, death, and hell, has not made the salvation of mankind certain, let no vile and impotent mortals like you and me, attempt to supply the deficiency, and assert, by our exertions, our pre-eminency over the Son of God!

Had you not commenced this inquiry, I should not trouble you at this time upon this subject. A cold settled in one of my eyes, renders this exertion of addressing you painful. But I am desirous that you, for your present consolation, should know the truth, that "all the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies." (Psa. xxv. 10. See Psa. xv.) "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace [favour] and truth." (John i. 14.) Thus I behold Christ. Again. "Ye shall know the truth, and the truth shall make you free." (John viii. 32.) Again. "That we should be to the praise of his glory who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation." (Ephes. i. 12, 13.) The Scriptures abound with passages of the above description, in none of which is to be found the least trace of a doctrine of endless misery. So far from this, it is evident, that only those who are ignorant of the truth, are slaves to the devil, under the dominion of the works of darkness, and victims to fear of future misery. For, "the truth shall make you free!"

It would be a fruitless attempt, were I to undertake to estimate the love and goodness of God to the world of mankind; and to give the amount of all that is stated in the Scriptures on this subject.

I will therefore at present only mention a few passages, which I request you to read and ponder, and to divest yourself, as far as possible, of your preconceived opinions, which priestcraft and habit may have engendered to the bewildering of your mind. And I beg you will in future give more credit to the "word of truth, the Gospel of your salvation," than to the vociferous thundering of any pretended soul-saver, who is choked with Pharisaic pride. Too many pretenders to great holiness, will mount the pulpit with the assurance of angels, and look down upon their audience with seeming pity and contempt. Where, instead of preaching the gospel of a God of love and mercy, they vomit anathemas, like devils, and consign to endless damnation by far the greater part of the souls which God hath made. Such preaching is abominable in the sight of a God of Love, and abhorrent to all honest benevolent men.

This communication will come to you through the medium of the Gospel Herald, published in the city of New-York. This publication is open to all denominations, who can, if they please, publish their opinions, and point out the errors in the doctrines of their fellows. I earnestly recommend to you, to read with deliberation and candour, the Fifth volume of this work, now publishing. I cannot but hope you will acknowledge, that it contains more of the true Gospel, than is to be found in the publications of the self-styled orthodox, altogether. I am at present too much indisposed to continue this communication any farther than to entreat you to read not only this work, but all others which honestly treat of God's salvation. Also, to embrace all opportunities of hearing the messages of "good tidings which shall be to all people." I recommend to you, to purchase, which you can for a trifle, sermons which are printed, and which explain and teach that "God is good unto all, and his tender mercies are over all his works." It must afford you present consolation to believe that all souls belong to God; (Ezek. xviii. 4.) and that all are the sheep of his pasture. "For though there be that are called gods whether in heaven, or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

If you ask me, Why do you trouble yourself about me, if all are to be saved? I answer—"We which have believed do [now] enter into rest." I wish you to believe, and to have, in the present life, the joys of God's salvation.

I remain your sincere friend and affectionate brother.

JOSEPH FERRIS.

Eastport, (Me.) August 24, 1824.

Note—The passages I allude to are the following: Psa. lxxxvi. 8—13; Isa. i. 18; xxv.; xxvi.; xxviii. 16—18; Acts iii.; Ezek. xvi. 42—63; xxxvii.; Isa. xlii. 1—8; xlv. 22; xlv. 22—25. Also Isa. xl.; Psa. vii. 9; viii. 4; xiv. 2. It is true, God says, "The soul that sinneth it shall die." Shall we conclude from this, my brother, that God will inflict the pains of a never-dying death, on the souls which

he hath made? Name one soul who dies not in Adam; and one soul who is not made alive in Christ! "For as in Adam *all die*, even so in Christ *shall all be made alive*." 1 Cor. xv. 22.

*From the (Boston) Universalist Magazine.*

The following important questions and scriptural answers, are taken from the writings of MISS LUCY BARNES, who resided in Poland, State of Maine, and departed this life in 1809, not only a remarkable theorist, for a female, in the doctrine of Universal Benevolence, but, if one may judge from her letters and meditations, richly anointed with its spirit. If the following extract should be thought to merit a place in the Magazine, it will gratify some friends to have it published.

HARRINGTON.

### SERIOUS AND IMPORTANT QUESTIONS, *Answered from the Holy Scriptures.*

**Question.** What is the will of God with regard to mankind?

**Answer.** That all men should be saved, and come unto the knowledge of the truth. 1 Tim. ii. 4. And having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. Eph. i. 9, 10.

**Q.** Can the will of God be frustrated?

**A.** No. For there is no power but of God: the powers that be are ordained of God. Rom. xiii. 1. All nations before him are as nothing; and they are counted to him less than nothing and vanity. Isa. xl. 17. He hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Isa. xl. 12. He therefore worketh all things after the counsel of his own will. Eph. i. 11. He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35.

**Q.** For what purpose did God send his only begotten Son into the world?

**A.** God sent his Son to be the Saviour of the world; 1 John iv. 14; to destroy the works of the devil; 1 John iii. 8; and to save that which was lost; Matt. xviii. 11; to finish transgression and make an end of sin; Dan. ix. 27; and through death, to destroy him that had the power of death, that is the devil; Heb. ii. 14; and to give eternal life to as many as the Father hath given him; John xvii. 2.

**Q.** How many hath the Father given him?

**A.** The Father loveth the Son, and hath given all things into his hand; John iii. 35. He hath given him power over all flesh; John xvii. 2. He hath said, unto him, Thou art my Son; this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; Psal. ii. 8. He

shall have dominion also from sea to sea; and from the rivers unto the ends of the earth; Psal. lxx. 8. Yea, all kings shall fall down before him; all nations shall serve him; Psal. lxii. 17.

**Q.** What is eternal life?

**A.** This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent; John xvii. 3.

**Q.** Will all mankind be blessed with the knowledge of God?

**A.** Yes: For they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more: Heb. viii. 11, 12.

**Q.** But Christ saith, Ye will not come unto me that ye might have life; John v. 40. Will they all ever come and receive eternal life in him?

**A.** Yes: For all that the Father hath given to me, shall come to me; and him that cometh to me I will in no wise cast out: for I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will that hath sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day; John vi. 37—39.

**Q.** Can any enjoy the kingdom of God except they are born again?

**A.** No: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God; John iii. 3.

**Q.** What is the new birth?

**A.** Being born into the glorious liberty and spirit of the gospel; turned from darkness to light, and from the power of Satan unto God; Acts xxvi. 13. Every one that loveth, is born of God. John iv. 7.

**Q.** Will all mankind be blessed with this new birth?

**A.** Yes: For in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. And he will destroy in this mountain, the face of the covering cast over all people; and the veil that is spread over all nations; Isa. xxv. 6, 7. And all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; Psal. xxii. 27.

**Q.** But will not some remain in a state of misery, to cry and groan to all eternity?

**A.** No: For the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it; Isa. xxv. 8.

**Q.** When will this be accomplished?

**A.** When the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away; Isa. xxxv. 10.

**Q.** Who are the ransomed of the Lord?

**A.** All mankind: For there is one God, and one Mediator between God and men, the man



Christ Jesus: who gave himself a ransom for all, to be testified in due time; 1 Tim. ii. 5, 6.

**Q.** But will not some be punished with endless or eternal death?

**A.** No: For the Lord will swallow up death in victory; Isa. xxv. 8.—The last enemy shall be destroyed, death; 1 Cor. xv. 26.

**Q.** When will death be swallowed up in victory?

**A.** When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? 1 Cor. 15, 54, and 57.

**Q.** Will not some remain in a state of enmity against God, and in opposition to his will and government, and blaspheme his holy name to all eternity?

**A.** No: For thus saith the Lord, I have sworn by myself, the word is gone out of my mouth, righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength; Isa. xlv. 23, 24. And thus saith St. John the divine, Every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever; Rev. v. 13.

**Q.** Will all the promises ever be fulfilled?

**A.** Yes: For God is not a man, that he should lie, neither is he the son of man, that he should repent. Hath he said, and shall he not do it? hath he spoken and shall he not make it good? Num. xxiii. 19.

**Q.** Will not the unbelief of some exclude them for ever from the enjoyment of these promises?

**A.** No: For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; Rom. iii. 3, 4. For God hath concluded them all in unbelief, that he might have mercy upon all; Rom. xi. 32.

**Q.** The scripture says, the wages of sin is death, and that death has passed upon all men, for that all have sinned, Rom. vi. 23, and v. 12. And will not the greatest part of mankind remain in this state of sin and death to all eternity?

**A.** No: For in thy seed, [which is Christ] shall all the families of the earth be blessed; Gen. xxviii. 14. Therefore, as by the offence of one judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life; Rom. v. 18. For as in Adam all die, even so in Christ shall all be made alive; 1 Cor. xv. 22.

**Q.** The law saith, Cursed is every one that continueth not in all things which are written in the book of the law to do them; Gal. iii. 10. Will not the severe curses of this law finally cut off and destroy the promises of God?

**A.** No: Is the law then against the promises of God? God forbid; for if there had been a law

which could have given life, verily righteousness should have been by the law; and this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; Gal. iii. 21, 17.

**Q.** For what purpose was the law intended?

**A.** By the law is the knowledge of sin; Rom. iii. 20. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet; Rom. vii. 7.

**Q.** But did not God intend to prevent sin by this law?

**A.** No: For by the deeds of the law shall no flesh be justified; Rom. iii. 20. Moreover the law entered, that the offence might abound; but where sin abounded, grace did much more abound; Rom. v. 20. Now we know, that whatsoever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God; Rom. iii. 19.

**Q.** Are there not some who are righteous in the sight of God?

**A.** No: For it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one: their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes; Rom. iii. 10—18.

**Q.** But there are two characters spoken of in the Scriptures, the righteous and the wicked;—Did not Christ suffer and die for the righteous?

**A.** No: They that be whole need not a physician, but they that are sick: I came not to call the righteous, but sinners to repentance; Matt. ix. 12, 13. Thus, while we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man, will one die; Rom. v. 7.

**Q.** Is it not an erroneous, and very wicked opinion, to believe that Christ will save the ungodly?

**A.** No: For he that believeth on Him that justifieth the ungodly, his faith is counted for righteousness; Rom. iv. 5.

**Q.** Will the chief of sinners be saved?

**A.** Yes: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; 1 Tim. i. 15.

**Q.** Is it right to hold forth the salvation of sinners, through faith in Christ Jesus, to every one?

**A.** Yes: Go ye into all the world, and preach the gospel to every creature, Mark xvi. 15; which is good tidings of great joy, which shall be to all people; Luke ii. 10.

**Q.** But will not those who trust in themselves, that they are more righteous than others, and fancy they are the only favourites of heaven, murmur at such a doctrine, and call the preachers of it, heretics, deceivers, devils, &c.?

A: Yes: For if they have found fault with the Son of God, saying, This man receiveth sinners, and eateth with them, Luke xv. 2; and, Why eateth your Master with publicans and sinners, &c.? Matt. ix. 11; no doubt they will continue to find fault with all those who preach the boundless grace and mercy of their Lord and Master, to poor sinners. For if they have called the Master of the house Beelzebub, how much more they of his household! Matt. x. 25.

### PRESIDENT DWIGHT'S LAST ADVICE TO HIS PUPILS.

During his last sickness, he composed a sermon from Psalm cxiv. 17, 18, 19. "*Unless the Lord had been my help, my soul had almost dwelt in silence.*" &c. intending if his health should be restored, to state to his pupils the feelings of his soul in the view of death. At the end of twelve weeks, his disease assumed a more favourable appearance, and he was able to preach in the Chapel. The following truths, *on the true character of worldly good*, are from the conclusion of the sermon, and are published in his Life.

"To him who stands on the brink of the grave, and the verge of eternity, who retains the full possession of his reason, and who at the same time is disposed to serious contemplation, all these things become mightily changed in their appearance. To the eye of such a man, their former alluring aspect vanishes, and they are seen in a new and far different light.

"Like others of our race, I have relished several of these things, with at least the common attachment. Particularly, I have coveted reputation, and influence, to a degree which I am unable to justify. Nor have I been insensible to other earthly gratifications: either to such, as, when enjoyed with moderation are innocent; or, such as cannot be pursued without sin.

"But in the circumstances to which I have referred, all these things were vanishing from my sight. Had they been really valuable in any supposable degree, their value was gone. They could not restore me to health; they could not prolong my life; they could promise me no good in the life to come. What then were these things to me?

"A person circumstanced in the manner which has been specified, must necessarily regard these objects, however harmless, or even useful, they may be supposed in their nature, as having been hostile to his peace, and pernicious to his well-being. In all his attachment to them, in all his pursuit of them, it is impossible for him to fail of perceiving; that he forgot the interests of his soul, and the commands of his Maker; became regardless of his duty, and his salvation; and hazarded for dress or dirt, the future enjoyment of a glorious immortality. It is impossible not to perceive, that in the most unlimited possession of them, the soul would have been beggared, and undone; that the gold of the world would not have made him rich; nor its esteem honourable; nor its favour happy. For this end he will discover

that nothing will suffice but treasure laid up in heaven; the loving kindness of God; and the blessing of life eternal.

"Let me exhort you, my young friends, now engaged in the ardent pursuit of worldly enjoyments, to believe, that you will one day see them in the very light in which they have been seen by me. The attachment to them which you so strongly feel, is unfounded, vain, full of danger, and fraught with ruin. You will one day view them from a dying bed. There, should you retain your reason, they will appear as they really are. They will then be seen to have two totally opposite faces. Of these you have hitherto seen but one. That gay, beautiful, and alluring as it now appears, will then be hidden from your sight, and another, which you have not seen, deformed, odious, and dreadful, will stare you in the face, and fill you with amazement and bitterness. No longer pretended friends, and real flatterers; they will unmask themselves; and appear only as tempters, deceivers, and enemies, who stood between you and heaven; persuaded you to forsake your God; and cheated you out of eternal life.

"But no acts of obedience will then appear to you to have *merited*, in any sense, acceptance with God. In this view, those acts of my life concerning which I entertained the *best hopes* which I was permitted to entertain, those, which to me appeared the least exceptionable; were nothing, and *less than nothing*. The *mercy of God* as exercised towards our *lost race*, through the *all-sufficient* and glorious righteousness of the Redeemer, yielded me the *only foundation* of hope for good beyond the grave. During the long continuation of my disease, as I was always, except when in paroxysms of suffering, in circumstances entirely fitted for solemn contemplation; I had ample opportunity to survey this most interesting of all subjects on every side. As the result of all my investigations, let me assure you, and that from the neighbourhood of the Eternal World, *Confidence in the Righteousness of CHRIST*, is the only foundation furnished by earth, or heaven, upon which, when you are about to leave this world, you can safely or willingly, rest the everlasting life of your souls. To trust upon any thing else, will be *to feed upon the wind, and sup up the East wind*. You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the *deeds done in the body*; will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of Heaven or of Hell. In these amazing circumstances you will infinitely need; let me persuade you to believe, and to feel, that you will infinitely need, a firm foundation on which you may stand, and from which you will never be removed. There is no other such foundation but the *Rock of Ages*. Then you will believe, then you will feel, that there is no other. The world, stable as it now seems, will then be sliding away from under your feet. All earthly things on which you have so confidently reposed, will recede and vanish. To what will you then betake yourselves for safety?"



## REMARKS.

A more full and perfect rejection of the orthodox doctrine of the day, cannot be conceived, than is found in the above article; which may with propriety be termed the *Dying Speech of PRESIDENT DWIGHT*. The creature's works, (and all that man can do,) are discarded as less than nothing. And this high priest of orthodoxy is finally constrained to declare, that "The *mercy of God*, as exercised towards our *lost race*, [not a part of them] through the *all-sufficient* and glorious righteousness of the Redeemer, yielded me the *only foundation* to hope for good beyond the grave!" An honest confession, after all, that the doctrine of the Universalist, (as the believer in the Gospel God preached to Abraham is called,) afforded the only ground of hope!!! To trust in any thing but the "righteousness of Christ," is "to feed upon the wind," &c.

Sticklers for orthodoxy, read this. Remember, that the righteousness of Christ, than which nothing will answer in the trying hour, "is unto *all*, and upon all them that believe; for there is *no difference*; for *all* have sinned and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. iii. 22, 24.) Remember, the redemption is in Christ Jesus, not in your faith, nor works!

If Universalism will "*not do to die by*," it is evident that President Dwight could die in peace by none other!!!

FOR THE GOSPEL HERALD.

### REASONS FOR BELIEVING CHRIST IS INFERIOR TO GOD THE FATHER.

"The Head of Christ is God." PAUL.

O Father! O Supreme of heavenly thrones!

First, highest, best. Thou always seeks't  
To glorify thy Son. I always thee, as is most just.  
This I my glory account, my exaltation and my  
Whole delight; that thou in me well pleased  
Declared thy will fulfilled, which to fulfil is all my  
Bliss. Sceptre and power, thy giving I accept;  
And gladlier shall resign, when in the end  
Thou shalt be all in all. Milton.

First. That the Father is the only true God, is proved by our Lord, in the solemn prayer recorded by John xvii. "Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." Here Christ declares, that the Father is the *only* true God; and as there is but only one true God, the Father alone is he, if not the testimony of Christ is false. Another passage which proves the same doctrine, is that where Christ asserts that the Father only knew the day of the judgment. Matt. xxiv. 36. Mark xiii. 32. "But of that day, and that hour, knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." If any other being besides the Father were God, he would have known the day of judgment. Since, therefore,

the Father only knew the day of judgment, it is manifest that he only is the omniscient God.

No language can be more explicit than that used by Paul upon this subject, 1 Cor. viii. 6. "To us *there is but one God the Father*." Equally decisive is the expression employed by the same apostle, in Ephes. iv. 6. "One God and Father of all, who is above all, and through all, and in you all." These passages need no comment. They declare that the *one* God, who is above *all*, is the FATHER. In these very words our Saviour distinctly mentions the Father, as the only proper object of adoration. John iv. 21—23. "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth; for the Father seeketh such to worship him." In conformity to this, is his exhortation to his disciples, Matt. vi. 9; Luke ix. 2. "When ye pray, say, Our Father who art in heaven." He also forbids them to ask him any thing after his ascension, John xvi. 23. "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you." He, therefore, who prays to Christ, disobeys his positive injunction.

To the above conclusive evidence, for the supremacy of the Father, it may be added, that the passages in the New Testament in which the Father is styled *one*, or *only* God, are seventeen in number. Those passages where the Father is styled God, by way of eminence, are in number three hundred and twenty. Those passages where the Father is styled God, with peculiarly high titles, epithets or attributes, are one hundred and five. Those passages wherein it is declared that all prayers and praise, ought to be offered to the Father, and that every thing should ultimately be directed to his honour and glory, ninety.

Second. Jesus Christ derived his very existence from God the Father. John v. 26. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." He is also dependent on the Father, for a continuance of life. John vi. 57. "As the living Father hath sent me; and I live by the Father." Here Christ plainly disclaims self-existence. Had he been self-existent, the Father could no more have given him life, than he gave the Father life. Neither could it be said, he lived by the Father, any more than that the Father lived by him. In Acts ii. 36, we are informed, that "God made Jesus both Lord and Christ;" and that he was made of "the seed of David." Rom. i. 3. "Made of a woman," Gal. iv. 4. Whatsoever is made, must be a creature; not the Creator of all, himself included! Since Jesus Christ, therefore, derived his life from God the Father, however exalted the Father may have made him, he is still the creature of the Father's will; his very existence is the result of the Father's exertion of his power, and had that power not operated, Christ would not have existed,

Third. Jesus Christ received his wisdom and knowledge from God the Father. John xii. 49, 50. "For I have not spoken of myself; but the Father which hath sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak." John v. 30. "I can of mine ownself do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me." John vii. 16, 17. "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John viii. 28. "As my Father hath taught me, I speak these things." In each of these passages, our Lord utterly disclaims delivering doctrines, or precepts from his own knowledge or authority. He ascribes all to his God and Father. The same account of the origin of our Saviour's wisdom, is given by Paul, 1 Cor. i. 30. "Jesus Christ of God is made unto us wisdom." The knowledge of Christ, is not merely derived, but limited. "Of that day, [he says, alluding to the day of judgment,] knoweth no man, no, not the angels of heaven, but my Father only." Matt. xxiv. 36. With these representations of the derived knowledge of Jesus Christ, we may contrast the following august description of the underived, unaided wisdom of JEHOVAH: "Who hath directed the Spirit of the LORD; or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" Isa. xl. 13, 14. It is the glory of the Father only, to know all things, without being informed. But Christ received all his knowledge; therefore he is inferior to God the Father.

Fourth. Jesus Christ received his power from God the Father. He says, "All power is given to me in heaven and in earth." Matt. xxviii. 18. "All things are delivered unto me of my Father." Matt. xi. 27. To the Jews he declared, "Verily, verily, I say unto you, The Son can do nothing of himself." John v. 19. Again, John xiv. 10. "The words that I speak unto you, I speak not of myself: but the Father who dwelleth in me, he doeth the works." Matt. xx. 23, he says, "To sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father." In Acts v. 30, 31, Peter says, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand a Prince and a Saviour." The same apostle, 1 Peter i. 21, affirms, that God raised up Christ from the dead, and gave him glory. So decisive is the evidence for Christ's inferiority to the Father, contained in that remarkable passage of the apostle Paul, 1 Cor. xv. 24—28, "Then the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy shall be destroyed, death. For he hath put all

things under his feet. But when he saith, all things are put under, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." That I am surprised any person can resist it. For here we learn that Christ, after he shall have finished his mediatorial work, will resign his authority to that Supreme Being from whom he received it; and remain the first and most glorious subject in the Father's kingdom, for ever to enjoy the inexpressible pleasure of having been the honoured instrument of conducting the human race to immortal life and blessedness.

The subjection of our Lord to the one true God the Father, is described by a great variety of expressions. He was chosen by God. Matt. xii. 18. Appointed by God. Heb. iii. 2. Sanctified by God. John x. 36. Inspired by God. John iii. 34. Anointed by God. Acts x. 38. Given by God. John iii. 16. Sent by God. John xx. 21. That God could be chosen, appointed, sanctified, inspired, anointed, given or sent, especially by *himself*, is plainly impossible. Farther—Jesus is called the *servant* of God. Matt. xii. 18; which agrees with his assertion, "that he came not to do his *own* will, but the will of him that *sent* him." John vi. 38. He is also called the *image* of God; which he could not be if he was God himself. The same may be said of the title *Son* of God. The relative situations of father and son, imply superiority in the father, and dependence in the son. It is clear as language can make it, that a father must exist prior to having a son. Jesus the *Son* of God, can no more be *God*, than Solomon the son of David, can be David. It may be objected, that Jesus says, "I and my Father are *one*." But he clearly explains himself, when he says, that his disciples may be *one with him* and his Father, even as *they are one*. John xvii. 11. Also verse 20—23, he further prays, that "*all* may be *one*, as thou Father art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me; and the glory thou gavest me I have given them, that they may be *one*, even as *we are one*, I in them, and thou in me, that they may be made perfect in *one*." Here he plainly prays, that his disciples may be one, in the same sense as he and his Father are one. In numerous passages of the New Testament, two or more persons are said to be one; that is, as one, in order to denote a perfect agreement of design and operation. Thus 1 Cor. iii. 8. Paul and Apollos, he that planted and he that watered are one. It may also be proper to notice, Philip. ii. 6, where Paul, by a false translation, in the common version, is made to say, that Jesus thought it no *robbery* to be *equal* to God. The improved version has it, "who being in the form of God, did not esteem as a prey this resemblance to God. Moreover the common version makes Paul contradict his own declaration. "There is one God and Father of all, who is above all." It gives the lie to Christ, who says, "My Father is greater than all. My Father is greater than I." It also gives the lie to Jehovah, who says, "To whom then will



ye liken me, and make me equal, and compare me, that we may be like?" Such a translation must be grossly false; else the scriptures contradict themselves. The same may be said of Rom. ix 5. The Improved Version reads, "Whose are the fathers, and of whom, by natural descent, Christ came, God who is over all be blessed for ever, Amen." In Tim. iii. 16. The word *God* is omitted. It reads, "He who was manifested in the flesh, was justified by the Spirit." Acts xx. 28 should read *Lord*, instead of *God*. 1 John v. 7 is well known to be an impious forgery. In the third chapter of this Epistle 16 verse, the common version reads, "Hereby perceive we the love of God, because he laid down his life for us." The phrase of *God*, is not in the original Greek.

Some other passages which are supposed to teach the deity of Christ, might be shown to be mistranslations, and interpolations, but I think enough has been said, to show the dependence of Christ on his God and Father, for life, wisdom, knowledge and power. Before Christ can be proved to be the Supreme God, it must be shown that he derived nothing from another, but that he possessed all things inherently of himself; which cannot be done in one single instance. There is no dispute that Christ is called *God* in the inferior sense; for they were called *Gods* to whom the word of God came. John x. 35. In this lower sense, we find Moses called a *God* unto Pharaoh. Exodus vii. 1.

These are some of the reasons which have induced me to renounce the Trinitarian doctrine, in which I was educated. I submit them to my christian brethren, earnestly requesting them, if they perceive any error in what I have said, to set me right.

J. L.

#### FOR THE GOSPEL HERALD.

#### A SALVO FOR THE CONSCIENCE.

A believer in the restitution of all things, asked a newly converted Methodist, who had been in the practice of keeping birds confined in cages, how he could consistently keep them in prison? He replied, he had *sold* them. He was told, he had not mended the matter; they are still under confinement. Well, then, replied he, when they *know better*, let them *sell* them also.

The above little anecdote furnishes a brief, but suitable comment on many of the by-ways to modern perfection.

#### BLESSINGS OF A RELIGIOUS ESTABLISHMENT.

The following facts, copied from a late paper, exhibit some of the evils which flow from an union of church and state.

*Reformer.*

"The Cathedral of Derry, in Ireland, is in ruins; the Cathedral of a diocese whose rental is estimated at £120,000 sterling. The Bishop, who gets £20,000 sterling per annum [\$88,888] from the diocese, has not been within its walls for many a year; the Dean, who has £4000, has not performed service in it for two years. A late number of the Dublin Evening Post, contains a letter on the subject,

from a member of Parliament from the county of Derry, a ministerialist and supporter of the Church, in which he condemns the conduct of the Bishop, Dean, and Chapter, and mentions that the church establishment in Ireland is the richest in Europe, and that while the Cathedral of Derry had been failing, the endowments of the Bishopric and Deanery had been increasing in wealth."

#### FOR THE GOSPEL HERALD.

#### Selected.

#### WOMAN.

In infancy, from woman's breast,  
We draw the food by nature given;  
She hurls our childish pangs to rest,  
And cheers us as a beam from heaven!  
When woman smiles, she has the power  
To heal our grief, and calm our fears;  
Should sickness wound—should fortune lour—  
She shares our sorrows, dries our tears!

And she can sooth the cares of age,  
As rolls Time's furrowing course along;  
Can cheer us with the classic page,  
Or charm us with the magic song;  
When stretch'd upon the bed of death,  
Departing nature struggling lies;  
At that dread pause—when the next breath  
May waft our spirit to the skies;

When the soul views the narrow verge,  
Close on the confines of the grave;  
And now it longs its flight to urge—  
Now wishes for an arm to save;  
Who cheers that dreary scene of woe?  
Who speaks of peace, and joy and love?  
Who wipes the tear-drops as they flow?  
'Tis woman, sent from heaven above.

'Tis she receives our parting sigh,  
'Tis she who hears our latest breath,  
'Tis she who seals the closing eye,  
And whispers peace and hope in death!  
And when the mournful scene is past,  
'Tis woman weeps upon our bier;  
Silent, yet long, her sorrows last,  
Unseen she sheds affection's tear.

On earth she is the truest friend  
That is to man in mercy given;  
And when this fleeting life shall end,  
She'll live for purer joys in heaven.  
O, Woman! Woman! thou wast made,  
Like heaven's own pure and lovely light,  
To cheer life's dark and desert shade,  
And guide man's erring footsteps right.

#### TO CORRESPONDENTS.

A communication on the unpardonable sin, so called, contains only what the writer conjectured might be the case, a repetition of former sayings, &c. which have repeatedly been published. As the writer has only seldom seen this paper, and declines wishing his communication published, unless his ideas are new, &c. we shall omit inserting it.

A young Lady is informed, that her "Evening Reflections," shall appear in our next Number.

#### PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, on THURSDAY evenings, at half-past six o'clock, at Tolerton's Academy, 63 Chrystie-street.

¶ All Denominations are invited to attend.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSSTIE-STREET.

*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, DECEMBER 4, 1824.

NO. 15.

*From the (Rochester) Magazine.*

## A LECTURE ON HOSEA xiii. 14.

*(Continued from p. 106.)*

### SHEOL.

This word, which is translated Hell in the scriptures of the Old Testament, signifies only the state of the dead indiscriminately. Thus, Ps. lxxxix. 47, according to the translation of the common prayer reads, What man is he that liveth, and shall not see death; and shall he deliver his soul from the hand of hell? What Solomon says, (Prov. xxvii. 20.) hell and destruction are never full, is perfectly explained by chap. xxx. 15, There be three things which are never satisfied—Sheol or Hell, etc.

The Hebrew word *sheol*, is derived from *shaal*, to ask, pray, or hide. Kennicot, who compared the Bible with above 1000 MSS. and thus became a practical Hebrician, affirms that the radical meaning of *shaal*, is to ask or pray. In this sense our translators understood it, Gen. xxxii. 29. Deut. iv. 32, and xxxii. 7. Josh. iv. 6. Jud. xviii. 5, etc. The septuagint renders it *aïtesan*, Ex. iii. 22, and every impartial inquirer will be satisfied by consulting Pool's Annotations on the passage, Whitby on Acts, ii. 27, Kennicot's first dissertation p. 390, and Shuckford's Connexions, vol. ii. p. 340.

The learned Buxtorf defines sheol, the "general place of the dead;" and another very competent judge and excellent Commentator, Dr. Whitby, says, according to the scriptures, the Jewish writers, the ancient Fathers, and the still more ancient heathen, the Hebrew Sheol, and the Greek Hades, which answers to it in the translation of the Seventy, signifies the place and receptacle of all the dead. In this sense alone can we understand the sacred writers. In the first place where the word sheol as a noun occurs, Gen. xxxvii. 35, we find the pious Patriarch saying, "*I will go down into Sheol, to my son mourning.*" How absurd to suppose that Jacob believed his beloved son to be in a place of torment! And how desperately wicked the language both of the holy Jacob and the patient Job! if we attach to the word Hell the modern meaning! The former exclaims, "*I shall go to Hell,*" and the latter prays, "*Oh that thou wouldst hide me in Hell, till thy wrath be past!*" Job xiv. 13. In the views of our modern Evangelical preachers, Hell is the very focus of the Divine wrath, yet Job prays to be hid in it, in order to escape that wrath! O how confounded is the language of Babel! Our modern Babel-builders have long pretended to speak a holy, ancient, and Biblical language, but God Almighty, in respect for

the truth, has manifested their character by the confusion of tongues.

It is proper here to notify my readers that in the old Testament, the word Sheol does not mean the place of separate spirits; for the writers of the Jewish scriptures had no knowledge of a future mode of existence. They neither feared nor hoped for any thing beyond the grave! Sheol therefore only implies the state of the dead, or that chaos of nonentity that was supposed to follow dissolution. Neither friend nor foe, learned nor unlearned can put his finger on a single passage in the old Testament and say, here is information, that man shall live again. Had the sacred writers ever thought that Sheol meant the abode of spirits, or had they believed in a separate state, they would not have declared, "*There is no device, nor knowledge, nor wisdom in Sheol.*" Eccl. ix. 10. "*In death there is no remembrance of God, and none shall give him thanks in Sheol.*" Ps. vi. 6. "*Sheol cannot praise God.*" Isa. xxxviii. 18. "*And that the dead know not any thing.*" Eccl. ix. 5. "*A man hath no pre-eminence above a beast: for all go into one place; all are of the dust, and all turn to dust again.*" Eccl. iii. 19, 20. "*As the waters fail from the sea, and the flood drieth up, so man lieth down and riseth not!*" Job xiv. 12.

We have shown that sheol, as a verb, signifies to ask or inquire; as a noun it conveys the idea of asking, or inquiry, and denotes that solicitious desire of man to know his fate or destiny after death. Hence we see that it differs radically from the *hades* of the Greeks, or the Hell of the moderns. Sheol, or Saul, was also a common appellative name in Israel. Their first king was so called, as also the great apostle of the Gentiles; but surely none would have been so wild as to have called their dear children by the name of sheol or hell, had they conceived it to mean the accursed region of the damned! We therefore fairly and rationally conclude, from a full investigation of the passages, that the sheol or hell of the old Testament denoted inquiry, a request, or figuratively, the invisible world, great solicitude, anxiety or trouble: and any person accustomed to etymological investigation, will readily perceive how easily and naturally the figurative sense arises from the literal. In the figurative sense we understand it, Ps. ix. 17; xxx. 3; lxxxvi. 18; cxvi. 3; and similar passages. In some of the old English versions, the seventeenth verse of the ninth Psalm is thus rendered, "*The wicked go into hell,*" i. e. into anxiety and trouble. This translation is perfectly harmonious with the revelation of God, and the experience of man. There is no peace



saith my God to the wicked; they are like the troubled sea; Isa. lvii. 20, 21. Into this hell Jonah went, when he endeavoured to flee from the Lord. The pains of this hell took hold of David when he went into it, by the commission of those crimes which tarnish his character, and blacken his memorial to all generations. O sinner, thou canst only keep out of this hell, by doing justly, loving mercy, and walking humbly with thy God.

But my audience may demand what is implied in the text, *O sheol, I will be thy destruction?* I answer, *The Lord God will swallow up death in victory; and wipe away tears from all faces. Isa. xxv. 8. God will dwell with men, and they shall be his people, and he shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Rev. xxi. 3, 4.* The Hell of the Bible is that anxiety and trouble which are the effects of sin; and follow as a consequence that vanity to which the creature is subject. Rom. viii. 20. But the creature shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, at the restitution, regeneration, or new creation of all things. The transgression shall be finished, sin terminate, death and hell be cast into the lake of fire to be destroyed, and evil be abolished from the empire of God!

#### HADES.

*Hades* from *a*, not, and *eido*, to see, signifies unseen, invisible; the invisible receptacle or mansion of the dead, where all departed spirits are supposed to reside, without any distinction whatever. In the scriptures, it is often personified as a king of terrors, or destroying monster, having his basileion, or kingdom. Wisd. i. 14. This is implied in the phrase, *heos hadou*, or *doma hadou*. Genesis xxxvii. 35. Num. xvi. 30. Isa. xiv. 11. Math. xi. 23. His *pulai*, or gates. Isa. xxxviii. 10. Math. xvi. 18. His *puloroi*, or doorkeepers. Job xxxviii. 17. His *cheir*, or hand. Ps. xlix. 15. And his *kentron*, or sting. And notwithstanding that many have formed an unholy alliance, or covenant with him, to support his iniquitous administration, Isa. xxviii. 15, yet he will be cast, *eis ten limnen tou puros*, into the lake of fire. Here, my auditors, is the fortunate event my text contemplates, when death and hell will be destroyed, and golden years return again.

Hades was generally considered by the ancients as a deep cavern or dark region, located in the centre of the earth, by those who admitted the spherical form of the globe, but according to the vulgar notions of astronomy among the ancients, it was thought by the majority to be as far beneath the earth as the heaven was above it. Hence Zophar, speaking to Job of the incomprehensibility of the Deity, says, "It is high as heaven, deeper than hell." Homer, Hesiod, and Virgil, describe Hades as being as far beneath the earth as heaven is above it.

*Tosson enerth' haideo hoson ouranos est apo gaies.*—Il. 8. 16.

*Tosson enerth' hupo ges, hoson ouranos est apo gaies.*—Theog. 720.

tum Tartarus ipse  
Bis patet in preceps tantum, tenditque sub umbras  
Quantus ad æthereum cæli suspectus Olympum.

Æn. 6. 577.

Josephus, who borrowed his views from the Grecian traditions, which had been lately adopted by the Pharisees, tells us, "*hades* is a subterraneous region, where the light never shines, and which must therefore be perpetual darkness. This region is appointed as a place of custody, in which the souls both of the righteous and unrighteous are detained. Into this region there is only one descent, at whose gate there stands an archangel with a host. The souls which pass through the gate go not all one way. The just are guided to the right, and conducted to a luminous region which we call Abraham's bosom. The unjust are dragged to the left hand by the Angels allotted for punishment, who reproach and threaten them by their terrible looks." This is evidently the view of *hades* exhibited in the parable, Luke xvi.

From the time of the Pythagorean and Platonic Philosophy, the hell of the ancient heathen was divided into two mansions; that on the right they called *Elysium*, from *a*, not, and *luo*, to dissolve, which they intended to signify *eternal existence*, and is derived from the same word which the apostle employs, Heb. vii. 16, to express endless duration. The *Elysium* of the Greeks, called by the Jews the bosom of Abraham, was believed to be a pleasant and delightful place abounding in all manner of delicacies; but its pleasures they supposed to be corporeal and sensual. The left hand department was appointed for the wicked. This mansion they denominated *Tartarus*, either from the verb *tartarizo*, to tremble, or *tarasso*, to disturb. This was the lowest and most dreadful place in hell, in the opinions of the Greeks and Romans, and is that to which the Psalmist alludes, Psa. lxxxvi. 13. It is also mentioned from an apocryphal work, 2 Peter, ii. 4. The entrance or descent into this subterraneous region, the Latins supposed to be through the lake *Avernus* in Campania, near the bay of *Puteolus*, now called *Lago d'Averno*. The exhalation from this lake was believed to be destructive to all birds; hence called *Avernus* from *a*, negatively, and *ornis*, a bird. This name, however, says *Lucretius*, was afterwards applied to all places or lakes possessing similar qualities.\*

Strabo describes the country around this lake as abounding with fountains of warm waters, mixed with salt, sulphur, alum, and bitumen, which gave origin to the names of *Phlegethon* and *Pyriphlegethon*, two rivers of hell—so called from these warm sulphurous waters. Of this passage to the infernal regions Virgil says,† *the descent at Avernus is easy, and the gate of Pluto lies open night and day.*

The Greeks had a passage into *hades* at *Taenaris*, a promontory of *Peloponesus*, now called *Capo Maina*. Of this Virgil also takes notice, when he

\* Nunc age Avernæ tibi, quæ sint locacunque lacusque.  
L. 6, 788.

† Æn. 6, 25.

tells us that Orpheus having entered the passage of Taenaris, and the lofty gates of Pluto, he visited the shades and their terrible king.\*

We cannot refrain from viewing with a mixture of pity and ridicule, the foolish fancies of the ancients and moderns on the local position of hell. When our modern pietists of much devotion, little learning and much less sense, address the Maker, they look up, supposing him a venerable old man, commodiously seated in some lofty region in the Zenith, whilst they believe his Satanic majesty holds a commanding position in the Nadir, or regions directly beneath. Were these sages, who measure heaven and hell, and fix their stations in the vast empire of the Deity, to look into a book on astronomy, and there discover that the Zenith and Nadir changed places every twelve hours, so that the point directly above at noon, would be perpendicularly beneath at midnight, how would they be alarmed! Surely that man that looks up to find God believes as much in a local and tutelar deity as the Israëlites, when they adored the calves at Dan and Bethel!

Though Hades has sometimes the signification of Sheol, and simply intimates the idea of an unknown and unseen state or nonentity, yet it more generally denotes the abode of spirits indiscriminately. In the Septuagint it answers to sheol, and cannot therefore communicate any other idea than that of the Hebrew term. Therefore by Hades, many have understood the grave; and in that sense it is sometimes used by the Greek writers.

*Metros d' en hadou kai patros kekeuthotoin,  
Ouk est adelphos hostis an blastoi pote.—  
Sophocles Antig. 924.*

The reformers generally maintained in their controversies with the Catholics, that hades simply denoted the grave or state of the dead. Hence Cornèil a Lapide, in Ephes. iv. 10, asserts that Calvin and Beza both denied the descent of Christ to hell; believing hades to mean no more than the grave. Indeed our orthodox commentators on Acts ii. 27, are as strenuous advocates of the innocent meaning of the term, as any Universalist whatever: and the uniform testimony of competent judges, ancient and modern, affixes one meaning to the word *hades i. e. the invisible world, or abode of spirits*. The Greeks assigned one Hades to all that die: hence they often say, "*pantas homas thanetous kaides dechetai. Hades receives all the dead.*" Caius, a Roman Presbyter, adopts similar language. "*En hadou sunchontai psuchai dikaion te kai adikon. The souls of both the just and unjust go to hades.*" Job exclaims, *Sheol Bethni. Hades is my house.* xvii. 13. "*Thou wilt bring me to the house appointed for all living.*" xxx. 23. Both Homer and Euripides say of the dead in general, *Katellhein eis dom hadou—they go to the house of hades:* and the learned Windgate says, *haiden nekron chorion exponunt Graeci, the Greeks call the place of the dead, hades.* Homer describing the rage of Achilles, says, it sent pre-

maturely to hades, the souls of many brave heroes' *Pollas d' ipikimous psuchas Haidi proiapsen.* Ill. 1. 4.

Dr. S. Clark, in his sermon on Psa. xvi. 10, says, "In the New Testament, the word hell sometimes denotes a place of punishment for the wicked; in other places, the state of the dead in general. But this ambiguity is only in the translation and not in the original; for wherever a place of torment is mentioned, the word is always Gehennah in the original. But when only the state of the dead is intended, it is expressed in the original by Hades, a quite different word, which though translated hell, signifies only the invisible state. Accordingly the prediction, Matt. xi. 23, Thou Capernaum shalt be brought down to hell, means that great and proud city should be levelled with the dust, and utterly disappear as those who are buried in the grave. When the rich man in hell, lift up his eyes, being in torment, Luke xvi. 23, the original only signifies that he was in the invisible world, wherein were Abraham and Lazarus; to which went Christ and the thief, and all that die, both righteous and wicked. When our Lord promises, Matt. xvi. 18, that the gates of Hell should not prevail against his Church, the words *pulai hadou*, gates of hell, strictly rendered, signify the passage to the invisible world, i. e. death; and the import of the promise is, that death itself, the utmost extent of all persecution, should never be able to suppress his doctrine or extirpate his religion from this world. Lastly, prophecy intimates, that death and hell will deliver up the dead, and be then cast into the lake of fire. Hence it is very evident that hell cannot mean either the place or state of the damned, but on the contrary, the state of death, or death itself, including all human wo, which then shall be no more. So in Psa. xvi. 10—Acts ii. 27; Thou wilt not leave my soul in hell, plainly implies a solid faith on the resurrection of the body. From this explanation of all the texts which relate to this subject, (concludes the Dr.) it is clear the scriptures no where teach, that our Lord, by descending into hell, ever entered a place appointed for the punishment of wicked men, nor is there any thing in reason, from which it can, by any just consequence, be inferred."

Hence we may fairly and reasonably conclude, from the unanimous testimony of the most learned and impartial Commentators both ancient and modern, that Hades does not signify a place appropriated to the punishment of the wicked.

(To be continued.)

From the (Boston) Universalist Magazine.

#### SALVATION BY WORKS.

"Work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his good pleasure." Philip-pians ii. 12. 13.

Many suppose it very unscriptural to talk of the effecting our salvation by our own exertions; yet it is certain that the scriptures enjoin this very work upon us as a duty, and represent it altogether practicable: "Work out your own salvation with fear

\* Taenarias etiam fauces, alta ostia Ditis  
Ingressus, Manesque adiit regemque tremendum.—Geor.  
4. 467.



and trembling," says the foregoing passage. St. Paul thus charges Timothy: "Take heed to thyself, and to thy doctrine; continue in them; for in doing this, *thou* shalt both *save thyself*, and *them that hear thee*." Here the apostle speaks of Timothy's saving not only *himself* but *others* also. And the same apostle says of himself, "I am made all things to all men, that *I* might by all means *save some*." Nothing can be plainer than that these passages expressly declare that we may save ourselves, and others too.

The reason why people have supposed that man can do nothing towards his salvation, is that they have in the first place grossly mistaken the meaning of the scripture terms, *salvation*, *saved*, &c. They have meant one thing by *salvation*, while the scriptures mean another. *To be saved*, people have generally imagined, is to be delivered from God's wrath, and to be made the object of his love; and they have fancied *salvation* to be only a preservation from an endless hell to which the Almighty's anger was driving them, and an admittance to heaven which God's love then opens for their reception. In one word, salvation has been commonly supposed to be nothing else than the securing of the eternal welfare of the soul. Now, if this were what the scriptures mean by salvation, it would indeed be proper to say that man can do nothing towards it; for what could he, or any other being, do to change the unchangeable God, and to make him love those whom he before hated? Or who will be so impious as to contend that God takes care *not* to secure the eternal welfare of his own offspring, but chooses to leave it altogether uncertain whether the immortality to which he decrees them, shall prove a blessing, or a hideous, irretrievable curse? The probability is, that people have often *meant* correctly when they have said that we can do nothing towards our salvation; for they probably have frequently *meant* nothing else by the expression, than that we can do nothing towards rendering our final happiness more sure than it already is, in the plan of God; or that we neither can, nor need do any thing to prevent our heavenly Father from inflicting some revengeful, unmerciful torture upon us. If this be what they intend, their *meaning* is certainly correct; but still they use an improper and unscriptural phrase to express it.

What the scriptures mean by salvation, is deliverance, not from endless torture, nor from God's hatred, neither of which ever existed, but from *ignorance and sin*. Accordingly, when one is converted to christianity, he is said, in the scriptures, to be *already* saved: "to us who *are* saved," says St. Paul; and again: "He saved us, *by the washing of regeneration, and renewing of the Holy Ghost*." Here let us ask, How does Christ save us? Answer: By the washing of regeneration, and the renewing of the Holy Ghost: that is, when we are *washed* into the laver of regeneration, and have the Holy Spirit renewed in our hearts, then we are saved from our former pollution and evil spirit. This perfectly agrees with the definition which the angel gave of the salvation that Christ should administer: "Thou

shalt call his name Jesus, for he shall save his people *from their sins*."

Let the reader now fix this truth in his mind, viz. that salvation is *deliverance*, not from endless perdition, nor from infinite vengeance, but *from sin*, and then ask himself, whether the injunction "Work out your own salvation," be not perfectly rational? Work out your own deliverance from sin,—work out the purification of your minds,—subdue your unruly passions,—regulate your desires and affections,—make yourselves more and more acquainted with the doctrine of Christ, bring yourselves to a conformity with the law of right,—become virtuous;—Is there any thing impracticable or unreasonable in this?

But the reader will now say, "Though I see nothing impracticable nor unreasonable in the matter as now explained, yet the writer has just quoted passages which declare that it is *Christ* who saves us from *sin*, and that it is *he* who saves us by the washing of regeneration, &c. How is this fact to be reconciled with what the writer, and indeed with what the Bible also, says of saving ourselves, working out our own salvation?" &c. The latter clause of the passage which stands at the head of this communication, will serve to lay open this seeming mystery: "It is God that worketh in you both to will and to do of his good pleasure." In other words, it is God who, by various means, influences the wills of men, and induces them to work out their salvation from sin. The same may be said of Christ; he takes away the sin of the world, by leading men to repentance, and by inclining them to forsake their evil ways, and to turn unto the Lord.

The whole of this subject may be reduced to the meanest capacity by supposing a familiar case. A parent has a number of children, very ignorant and very vicious. With all wisdom and prudence, he devotes himself to their instruction and reformation. He teaches them; and at last, by much care and vigilance, he overcomes their indolence and brings them to study. They study,—they make more and more improvement, and at length become masters of their respective parts. Here, the parent *wrought* in the minds of his children both *to will* and *to do* of his good pleasure; he was the immediate cause of their exertions, and their exertions, were the immediate cause of their learning. It would be perfectly proper to say both that the parent had given his children knowledge, and still that they had acquired it: for the fact is, it was the parent who made them acquire it. And it would be perfectly proper for the parent, while he was operating on his children's minds, to say to them, "Work out, each of you, your own lessons;" this injunction itself would be a stimulus, urging them on in the work. Then again the parent embraces every opportunity, and uses every motive to reform them from their vicious habits. He wins their affections; he then makes their love to him a restraint upon the indulgence of those dispositions he wishes to prevent; he shows them in what their enjoyment consists; he accustoms them to rule their tempers, and to subdue their passions; he awakens in them a

love of propriety, and finally of all that is virtuous and noble. He now sees his work accomplished, for he has made them work out their deliverance from the character which they formerly possessed.

### PROTEST

Of NATHAN S. S. BEMAN, *Pastor of the Presbyterian Church, in Troy, (N. Y.) against the honorary degree in Divinity, conferred on him by Williams College.*

"I consider this *Honorary Degree* as contrary to the spirit of the gospel, as productive of practical mischief in the church of Christ, and so managed at the present day as to become liable to additional animadversion.

"*It is contrary to the spirit of the gospel.*—Christ reprehends with great severity the scribes and Pharisees for their fondness for human honors and distinctions. They loved "greetings in the markets, and to be called of men, Rabbi, Rabbi." The total avoidance of this spirit he has solemnly enjoined upon his disciples. "Be not ye called Rabbi; for one is your master, even Christ, and all ye are brethren." Now this injunction certainly has some meaning. There is no probability that it was aimed at a mere word. The term Rabbi is as innocent as any other term; it contains no intrinsic evil. It is not a *profane* word, it simply signifies Master, or Teacher, or Doctor. The reasons here assigned why the ministers of Christ were not to affect those titles after which the scribes and Pharisees were so aspiring, are reasons which apply with as much force to the honorary degree of D. D. as to the honorary title of RABBI. These reasons are two. One respects their relations to Christ; the other, their relations to each other. "*Be ye not called Rabbi—or, Master, or Doctor—for one is your Master, even Christ.*" He is the only being who, by way of eminence or distinction, sustains the relation of Rabbi, or Master, or Teacher of the church. The other reason is founded on the *part of Christ's ambassadors*;—"and ye all are brethren." The assumption or approbation of titles, honors or authority, in the church, which may tend directly to break in upon the fraternal equality of the ministers of the gospel, contravenes the letter and the spirit of this jurisdiction. And this is not the only instance in which the Lord Jesus has put his hand upon this aspiring temper. When the disciples, on a certain occasion, contended for distinction, he directed them to leave this contest to the kings and rulers of the earth. "Ye shall not be so: but he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve." Ambition is the same principle throughout the universe—whether in 'Lucifer, son of the morning,' or in one of the sons of Adam! whether covered (though not concealed) by the *royal purple*, or the humbler garb of the *ecclesiastic*. Incentives to ambition ought not to be multiplied and presented by the church of Christ.

"But this title is liable to additional animadversion from the manner which it is often conferred. In the remarks which I make under this particular head, I do not intend to abandon the ground taken

above. The thing is wrong 'ab initio,' and no management could impart to it a Christian character. By the right of prescription it wears a Christian name, but this is all. What distinction is intended to be marked out by this honorary degree? Is it *age*, or *talents*, or *orthodoxy*, or *erudition*? Formerly this title was reserved for old age, and it was conferred upon those only who were venerable for years. But now nothing is more common than for the mere *stripling* to have D. D. appended to his name; and when the man and his title are put together, the association reminds me of young David arrayed in the armour of King Saul—it is rather *cumbersome to the lad*! If this degree were allowable on any principle, the very best thing which could be done with it, would be to reserve it in all cases for those whose active days have gone by, and who are sinking into dotage. It might answer very well as a grave rattle to amuse second childhood. Is it conferred alone upon talents? It is not to be denied, that many men of the first intellectual eminence in the church have received this distinction. And, on the other hand, it is manifest that others equally distinguished for mental elevation have lived and died without the title. But one would be tempted to think that the COLLEGES had, in some instances, gone by the same rule which the apostle tells us, was taken in fitting and tempering the members of the human body together, and have "given more abundant honor to that part which *lacked*." As to *orthodoxy*, the title of D. D. would furnish a poor criterion. There are all sorts of men in the ministry, and all sorts of Colleges to give them, as occasion may require, a *literary* or *theological* puff. It frequently happens, at the present day, that a man—I mean one that passes for a clergyman—is dubbed *Doctor of Divinity*, who has about as much veneration for the Bible and its peculiar doctrines, as was cherished by David Hume or Thomas Paine.

"And I am happy to say that I am not alone in these sentiments. A professor in a Theological Institution and one of the first biblical scholars of the age, has rejected the honor *thrice conferred*. Others who now wear the D. D. as gracefully as any men, once entertained the same opinions; but, when put to the trial, they have made shipwreck of this part of their faith. They now adopt the Latin maxim:

"Tempora mutantur, et nos mutamur in illis."

The times alter, and we accommodate ourselves to the changes of the times."

FOR THE GOSPEL HERALD.  
EVENING REFLECTIONS,  
By a Young Lady.

Who, that is pleased in contemplating the works of nature, can walk forth to enjoy the pleasures of her odorous gardens, and breathe the salubrious zephyrs from over the mountain's misty top, or through the verdant valley's silent groves, and not trace the hand of God in all that he beholds; or not feel a realizing sense of gratitude to Him who has preserved the beauty, harmony and order of the vegetable kingdom! The waving fields of grain, the blooming or-



chards, and the fertile meadows, all evince the goodness of an overruling Power, and lead the reflecting mind to contemplate his obligation to the Source whence all these blessings flow.

When night's sable curtain overspreads the earth, and all are silenced to repose, the contemplative mind can indulge in meditation's pleasing themes. All is presented to our view in a solemn aspect. If we cast our eyes up to the firmament, we behold the vaulted canopy of heaven bespangled with a multiplicity of twinkling luminaries, each of which proclaims the reality of a wonder-working Hand, by whose wisdom the planetary system is kept in harmonious order. But as we contemplate the solemn night, new scenes of observation are continually presented before us;—while viewing with admiration the starry heavens, if we cast a look to the eastern horizon, we behold the moon, rising from obscurity, mount her way through trackless ether, while her silver beams reflecting on the scene below, bespeak the power and goodness of the Creator.

While contemplating the revolving scenes of nature, the question involuntarily arose in my mind, *What is man?* born yesterday, and to-morrow forgotten! Though the morning of his days may dawn clear as the ethereal heavens, without a cloud to shadow his fair prospects, though wealth may spread her luxurious bounties around him, and the journey of life present a flowery path, in which no thorns appear, nor thistles spring, but joys innumerable seem to rise, to meet him on his way;—though he may form in his imagination a life free from anxious care or grief, and create to himself a world of ideal happiness, yet, ere he attain that happiness to which his ardent hopes aspire, he will discover the dark cloud of adversity arise and ready to burst upon his head; while the chilling blast of disappointment sweeps away his strongest expectations. But should fortune smile still more propitious to his fond desires, should she prosper him in all his undertakings, and he attain to all his youthful mind aspired to,—should he to wealth add honour, and his fame resound afar, ask him, whether unalloyed felicity reigns in his breast? Or, if he has attained to the summit of his wishes? Will he not answer, No? He is still a being susceptible of all the calamities incident to human life. As the mind of man was formed for something higher he is ever restless and discontented. In the most prosperous condition he aspires to something unpossessed.

Why this anxious solicitude for the trifling phantoms of an hour? What is the life of man, but a fleeting shadow? If traced from the cradle to the tomb, it seemeth like a dream. The present is all that we can claim; while the past lies sinking into oblivion, the future is locked in obscurity. Thus the wing of time rapidly carries man through the journey of life, till death comes to perform his office, and shroud him in his native clay. Is this the *final* end of man? Was he formed only to dream of happiness, and then to sink into the grave of annihilation? Surely, this cannot be! There is an innate principle implanted in his breast, which whispers, He shall live again;

while the Scriptures testify that man shall rise to the participation of an endless life.

Here I pause—I would inquire, Is the love of God reciprocally for each suffering son of Adam? Does he rule over his children without partiality? Surely, we must conclude that he does, if we believe his testimony, that “the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” The Scriptures also testify, that He “is good unto all, and his tender mercies are over all his works.” If so, then *all* must be the recipients of his goodness. Where, then, is the child of *endless* wretchedness and wo? Where is the victim doomed to interminable flames, beneath Jehovah's ire? My feelings are harrowed with the thought of this, and sympathetic nature recoils at an idea so incompatible with infinite *goodness*. Surely, a doctrine of endless misery, must be a fabricated tale, without a shadow of reality. For if a Being infinite in all his perfections, has called into existence rational intelligences, it must be ultimately to accomplish their greatest possible good. When first I imagined I could discover a gleam of hope for the *whole* human family, elated with the idea, I was ready to felicitate myself with the belief that *all* the family of man would be encircled in the arms of a Saviour, and finally conducted to the beatific regions of endless bliss. But sensible of my imbecility, and unwilling to confide in my own understanding and knowledge, I sought for information in the temples of religion, in the expectation of hearing, from the lips of those who are called “Ambassadors of Christ,” the mild and consolatory tidings of “free redemption” for the children of men; calculated to breathe peace to the disconsolate mind, comfort to the broken hearted, and thus reconcile man to his present sufferings. But instead of the peaceful doctrine of “the common salvation,” how often has my heart been chilled by the cold and *merciless* doctrine of endless misery! And in a manner apparently more like an ostentatious display of talents, than indicating a realizing sense of the *cruel* doctrine they were propagating, have I heard them disclose the final separation, which, they say, will be made in the family of man; when a few (the chosen favorites of their Creator) are welcomed to the paradise above, while the greater part are doomed to a dark abyss where no ray of light can penetrate their gloomy minds, nor a gleam of hope appear to mitigate their pains. But as I lent a listening ear to their awful denunciations, my heart recoiled at an idea so dishonourary to God. My reason forbade me to cherish a sentiment so opposite to infinite Love, and unerring wisdom; and which appears to involve in one mass of absurdity, the whole system of religious worship. Readily would I retire from such public discussions of the Scriptures, to enjoy the satisfaction of a private meditation, and peruse the oracles of Divine truth for myself.

I know some will say, The doctrine of *universal* benevolence, and impartial goodness, ought not to be proclaimed, even if it be true! I would ask such, Of what avail can be the promulgation of the doc-

trine of *endless* misery? Surely, it cannot tend to reform mankind from sin; for a doctrine that represents God to be *cruel*, merciless, and revengeful, must of necessity lead its advocates to practise the same; for by so doing, they would imitate the character they have given of their heavenly Father. I would appeal to every candid mind, and ask, Whether a system which supposes a man may yield to every sinful inclination through life, and, by repentance at the hour of death, escape from the punishment due to him for his crimes, does not give a much greater latitude to sin, than that system which teaches that sin, and, its consequence, suffering, are simultaneous; or inseparably connected? What can be more likely to lead men to the practice of piety, than a belief in the universal benevolence of God? Believing that he is a Being of infinite love, promoting the good of his children, will they not feel a desire to imitate his glorious perfections? How transporting the thought, that the period will arrive when rage and fear, and all the angry passions of the mind, shall be hushed to repose! when sin, error, and superstition, shall be consigned to the grave of oblivion, and the human heart be the abode of friendship, transformed to love:—when “all the families of the earth” shall compose one harmonious band, no longer suffering the pangs of unbelief, but delivered from the shackles of sin and error, and illuminated by the light of truth, shall bask in the sunbeams of Righteousness, world without end. Thus, through the wasteless ages of eternity, shall man participate the impartial goodness of his Maker, who unsolicited conferred being, conducted him triumphantly through the perils of his mortal life, and, in the hour of death, quickened him with the spirit of immortality into the heaven of eternal rest! M. P.

#### PARSON CUMMINGS'S SERMON.

Having carefully perused a sermon by Parson Asa Cummings, of North-Yarmouth, in which he delineates, at great length, and with much perspicuity of style, the character of the late Dr. MITCHELL, of that town, we cannot but express our astonishment, that the preacher should have spent so much time and labor, in pointing out the imperfections, little errors, and peculiarities in the Doctor's conduct. From what we have been able to learn of Dr. Mitchell's character, and standing in society, we must consider Mr. Cummings's labored, and in many instances far fetched apologies, in his behalf, as altogether gratuitous and unnecessary. But these observations would not have been offered, were it not for the glaring inconsistency of the Sermon. After the preacher had exhibited the character of a *christian man*, in as amiable a light as he deserved, he then, *virtually* contradicts himself in the following manner:

“My delineation, instead of exceeding the truth, must fall very far short of your conceptions of his excellence. But we must not forget, that he was, according to his daily confession while living, a **GREAT SINNER**: and that he had specific faults, must be evident to all who knew him; for

like spots on the sun, they attracted the gaze and remark of all.”

The preacher goes on to speak of the Doctor's self-esteem, excessive *humor*, exhaustless fund of anecdote, want of sobriety, flashes of wit, frequent extravagance and hyperbole in his expressions, blameable carelessness, want of punctuality, and many other faults, too numerous to mention. Now where is the consistency of such descriptions? Either Mr. Cummings believes that Dr. Mitchell was a **GREAT SINNER while living**, or he is himself a great hypocrite. But as the Doctor was killed in an instant, as we have reason to believe, what grounds have we to consider him qualified for heaven and glory? If he meets with *no change after death*, will he not remain a great sinner to eternity; will he not exhibit his self-esteem, humor, anecdotes, wit, extravagance and other faults? According to Mr. Cummings's Sermon, such a character as the above, is the most excellent character on earth; and a man who was a **GREAT SINNER while living**, was translated in a moment, to perfect felicity! Let no more be said about licentious doctrine, though it be argued that sinners go to heaven!!! *Chris. Intel.*

#### CALVINISTIC TOLERANCE.

Many persons have been called fools, or infidels, because they have honestly believed and openly declared, that the clergy of a certain denomination were striving to establish a hierarchy in this country, and to unite church and state, that they might have the souls and bodies of this republic under their control, and that they might conduct the affairs of both worlds according to their sovereign pleasure. We hope less incredulity will exist on this subject when the following extract is read, which is from the pen of a man, who was too honest to promote such designs, who loved freedom too well to see it sacrificed without a struggle, and who consequently deserted the brotherhood, published their secrets and received their curses.

The following is an extract from the sentiments, delivered by Doct. Burton at an association of the Congregational clergy, at Thetford, in the State of Vermont, and published by Parson Ignatius Thomson, who was present at the association. It may be depended upon as authentic.

“The Calvinistic sentiments never will prevail till the colleges are under our influence—young men when they go to college generally have not formed their religious sentiments—we ought to have a president and instructors who have the address to instill the Calvinistic sentiments without the students being sensible of it—then nine out of ten, when they leave the college, will support the Calvinistic doctrines—they will go out into the world, and will have their influence in Society—in this way we can get a better support without any law than we ever had with. And besides, when once all our colleges are under our influence, it will establish our sentiments and influence, so that we can manage the civil government as we please.”

*Religious Inquirer.*



*From the Herald of Salvation.*

### AWFUL WARNING

*To those who inculcate the Doctrine of endless woe and despair!*

On the 8th of October, a man named James Florida, put an end to his life by cutting his throat with a razor. The verdict of the Jury of inquest was, that he destroyed himself in a state of mental derangement. This unfortunate man lived about one mile from the village of Copenhagen, which is about twelve miles from this place. He is said to have been a social, cheerful well disposed man, in comfortable circumstances, with a wife and a large family of children.

About two months since, he attended an evening meeting where were two Baptist preachers; one of whom, towards the close of the meeting, inquired if there were any there for Christ. Mr. Florida came forward, kneeled before the Elders, said he must give himself up, desired to be prayed for, and proceeded to relate his exercises of mind. He was soon stopped as it was supposed that he was intoxicated. One of the Elders, finding that Mr. Florida was not intoxicated, visited him the next day; but could not remove the gloominess with which his soul was enveloped.

From that fatal period he roamed abroad, and continued at home, in the agonies of occasional delirium and despair. He manifested anxiety to warn people to flee from the wrath to come. He was often heard to say, that he had never had such sensations till he heard the preaching above-mentioned. From all these circumstances, including his tragical death, we may rationally infer, that the doctrine of eternal vengeance led him to despair of the mercy of heaven, and violently put a period to his own life. We wish not to wound the feelings of any human being. We respect the *sincere* of all denominations. But we earnestly beseech all to consider well the tendency of a sentiment, by which *parents, children, husbands, wives, brothers and sisters, the dearest kindred of existence* are sundered for ever!

### ANOTHER CONVERSION FROM METHODISM TO UNIVERSALISM.

The Herald of Salvation states, that Mr. *Cyrenius Forshee*, of Fredericksburgh, U. C. having investigated the scriptures for nearly a year, to convince a friend of the falsity of Universalism, has recently *convinced himself*, that the doctrine of universal grace is the truth of God. To show the change of this man's belief, his own language is quoted. On June 11th, he thus writes: "Universalism, that most damnable doctrine, introduced into the world by the devil, and consequently propagated by infidels. The supporters of Universalism, are men devoid of every candid principle. They as naturally slide into Atheism, as one thought begets another; the reason is because Universalism and Atheism came from one source!" The man, who could thus express himself in June, on the 4th of September, acknowledged his belief in the all-saving grace of God! Thus, like Paul, he has avowed a sentiment he once attempted to destroy. Let our Methodist brethren

search the scriptures to see whether these things are so; and when their understanding is convinced, and their heart is melted, let them manifest their faith in the Saviour of all men. *Rel. Inq.*

### BALFOUR'S INQUIRY.

Parson Sabine, of this city, has published a notice, in which he proposes to deliver five or six lectures in answer to Balfour's work on Universalism, provided he can be favoured with the loan of a pulpit in some suitable part of the city. We have our doubts whether much good is likely to result from such a discussion, under such circumstances.

Since the above was in type, we have learned that the Methodist Society in Broomfield-Lane have offered Mr. Sabine their Chapel; and that the said Lectures will therefore commence on the evening of the first Sabbath in November, and continue on every alternate Sabbath evening, till concluded.

*Boston Telegraph.*

Mr. S. has commenced his Lectures on Mr. B's. Inquiry in Charlestown, in a house furnished by *Universalists*!

### DEDICATION.

On the 10th of November last, the new *Universalist Church* in the village of Watertown, (N. Y.) was dedicated to the service of the *one living and true God, Creator, Preserver, and Saviour* of all men. Mr. Hosea Ballou of Boston, officiated on that joyful occasion.

### BUSH FIGHTING.

Recently a preacher of the New-Jerusalem (or Mr. Swedenborg's) doctrine, notified the public that he would, on a Sabbath evening at the chapel in Pearl-street, prove the doctrine of the *Salvation* of all men inconsistent with the *mercy* of God!!!

*Misery and mercy*, we presume, are pretty nearly allied in this gentleman's opinion. We inform him, that if he will visit Tolerton's Academy, 63 Chrystie-street, on Thursday evenings, he shall have an opportunity for a *reply* to his arguments, which his *pulpit* is a barrier to.

### ANECDOTE.

Not long since, a young lady called at Mr. T's. Store in the village of Lowville in order to purchase some School books, and among others inquired if he had any Geographys, upon which Mr. T. informed her that he had *Morse's Universal Geography*. At hearing these words she seemed almost frightened out of her senses, and, sighing, exclaimed,—*"O! give me no Universal books!"*

*Her. of Sal.*

### PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, on THURSDAY evenings, at half-past six o'clock, at Tolerton's Academy, 63 Chrystie-street.

All Denominations are invited to attend.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSSTIE-STREET.  
*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, DECEMBER 18, 1824.

NO. 16.

*From the Rochester Magazine.*

## A LECTURE ON

HOSEA xiii. 14.

(Continued from p. 115.)

## GEHENNA.

According to the testimony of the scriptures, and the best historians, Gehenna was the name of a valley, south-east of mount Zion, which was the most southerly of those mountains on which stood the once-celebrated city of Jerusalem. The most remarkable declivity of mount Zion looks towards the south-west, being formed by a deep ravine, called in scripture *Ge-Ben-Hinnom*, or the valley of Hinnom. This valley, running from west to east, met on the south-east the valley of Jehoshaphat, or as it is some times called, the valley of Kedron, from the brook of that name by which it was watered. Here the horrid rites of human sacrifices were paid to Moloch and Beelphegor. The origin of the name is somewhat obscure. From Joshua xv. 8, we should incline to think it obtained the name from some family called Hinnom, to whom it once belonged. Some think it was so called from the facts noticed Isa. lxvi. 24. The dead-bodies of apostates and malefactors being exposed as a public example, might induce men to call the valley Hinnom, *there they are*, implying there lie or hang the bodies of those vile transgressors who forsook the God of their fathers, and followed the vanities of the nations. But others with more accuracy derive the word from the Hebrew verb, *Hannam*, to yell, believing the valley to have obtained its name from the shrieks of the children sacrificed to Moloch.

St. Jerome, a native of Palestine, informs us that the valley of Hinnom, called Gehenna in the New Testament, was a fine and beautiful place, adorned with gardens and well watered with fountains. The grandeur of the scenery first invited the idolatrous Amorites, and afterwards the Jews, to erect here the standard of superstition. Moloch signifies a *king*, and was, very probably, a brazen image, designed to represent the sun, seeing fire was so much used in his worship. This opinion receives support from what is said by the prophet Amos v. 26. Selden, who has given us a prolix account of this idol, and the rites by which he was worshipped, adduces several testimonies to prove that the Phenicians and other nations, in the vicinity of Judea, actually sacrificed their children in times of calamity, to this blood-thirsty Demon. Hence the phrase "to pass through the fire," signifies to burn in sacrifice.—See Deut. xviii. 10. 2 Kings xxiii. 10. Lev. xviii. 21. 2 Chron. xxviii. 3. Jer. vii. 31. xix. 5, and xxxii. 35. Psal. cvi. 37, and Ez. xvi. 20, 21.

Bochart affirms that all the people of the east, worshipped the sun, and consecrated to him horses which they believed to be nimble as the sun. And as it was a prevailing notion that the sun was carried about in a chariot, chariots were dedicated to him, and horses slain in sacrifice by the Armenians, Persians, and others: and for the same reason the idolatrous kings of Judea, were drawn out at the eastern gate of the city, which looked towards Tophet, to salute the sun on his appearance above the horizon. Accordingly we find that when they worshipped, they turned their faces towards the east—Ez. viii. 16. The sun, as an object of idolatrous worship, was adored under the names of Moloch, Adramelech, Baal, and Bethshemesh, 2 Kings xxiii. 5, 11. The following passage from Diodorus Siculus L. 20, will show to what an enormous extent the fanatical reverence for this fiery God had prevailed among the people of the east. "When Agathocles, tyrant of Sicily, besieged Carthage, the inhabitants imputing the calamity to the displeasure of Saturn, to whom they had lately sacrificed suppositious children; or such as they had privately purchased, whereas formerly they had burnt to his honour the best of their offspring: reflecting on these things, and seeing the enemy encamped at their very walls, they were seized with religious dread, for having profaned the honours of the gods, and in haste to rectify their errors they chose two hundred of the noblest children and sacrificed them quickly. Many others, accused of irreligion, gave themselves up willingly, to the number of no less than three hundred! For they had a brazen statue, stretching out his hands towards the ground, in such a manner that the child placed in them, tumbled down into a pit full of fire."

The following extract from D. Kimchi on 2 Kings xxiii. 10, will tend to explain the tabernacle of Moloch, mentioned Acts vii. 43, "Our Rabbins of happy memory inform us that although all other houses of idolatry were in Jerusalem, Moloch was without it. His image was made hollow, and sat within seven chapels. Whosoever offered a flower, they opened to him the first of these; whosoever offered turtles or pigeons, they opened to him the second; to him that offered a lamb, they opened the third; to him that offered a ram, they opened the fourth; to him that offered a calf, they opened the fifth; to him that offered an ox, they opened the sixth; but whosoever offered his son, to him they opened the seventh." Fabius also informs us that "the image of Moloch was made of brass, curiously contrived with seven cells, probably to represent the seven planets; and the offerings being



put into these receptacles, they were shut, and all were burnt to ashes, while the people danced about the idol, and beat timbrels or tabrets to drown the cries of the tormented." Who can fail to observe the striking similarity between those horrid monsters of antiquity, who burnt their children whilst they danced to the sound of the timbrel; and those modern advocates of a still more horrible Moloch, who tell us they shall sing in heaven, whilst their children shriek in the unquenchable fire of an endless Hell! Let not the reader be surprised, for all this is perfectly orthodox, and agreeable to the language of the holy fathers. "How shall I laugh, (exclaims Tertullian) how rejoice, how exult, when I behold so many monarchs groaning in the lowest abyss of darkness; so many magistrates liquifying in fiercer fires than ever they kindled for christians; so many sage philosophers blushing in red hot flames!" But I must cast a veil over the rest of this infernal description! Surely if a just God there be, who loves mercy, he would hurl the laughing miscreants from the battlements of heaven, into the Tartarian lake, there to exchange the laugh of mockery for the yells of despair!

TOPHET, like Gehenna, is somewhat of dubious signification. In certain passages of scripture it clearly implies the name of a place; and from what is said of it Isa. xxx. 33, many have supposed it to mean hell, or the abode of the damned. Indeed Dr. Campbell thought that in the latter age of Jewish history, the word *Tophet* was exclusively used to denote the hell of the moderns. Of this opinion I was also, during the early part of my ministry.—But how great was my surprise, when I first read Jer. xix. 14. "*Then came Jeremiah from Tophet, whether the Lord had sent him to prophesy!*" What, said I, Jeremiah in hell! and sent there to prophesy! But on further inquiry, I found Tophet to be the name of a place in the valley of Hinnom, near the city of Jerusalem, 2 Kings xxiii. 10, Jer. vii. 31. The children of Judah built Tophet in the valley of Hinnom, for the express purpose of burning their infants to Moloch or Baal, when the good feelings of their nature had become extinct, by the baneful influence of superstition; but the Jehovah of the Jews declares, the wicked thought never entered his heart to build a place for the burning of his offspring, see Jeremiah, vii. 31, and xxxii. 35. Tophet was a great image erected to Moloch, hollow within, and prepared for the reception of those innocent victims, which were committed to the flames, as expiatory sacrifices to appease the wrath of this senseless god of *consuming fire*! O ye worshippers of Gods, whose very bowels emit columns of liquid flames, and whose breath is a stream of brimstone, think of horrid Moloch. Consider also, if the worshippers of the apocalyptic beast, be not tormented as the Jews were, by the slavish dread of a terrific monster!

Jewish writers in general are of opinion, that Tophet received its name from *Toph*, a drum, because that instrument was used to drown the cries of those infants that were sacrificed to Moloch; but Le Clerc objects to this etymology, because it does

not appear that large drums were known to the ancients; and the sound of the less, called *taber*, used in dances, was not sufficiently loud; and for the large, we are indebted to the Arabians, who first brought them into Spain. Though this objection does not seem very forcible, yet it is more reasonable to believe, that Tophet signifies a fire-stove, and that the large hollow image of Moloch was so called; and probably that part of the valley of Hinnom, where the image stood, bore the same appellation. There is little pleasure in describing scenes of horror, but it may be useful to show us the evils of a false religion, and inspire us with grateful emotions for the enjoyment of the true. Be it known then, to the disgrace of the Jews, that although in the possession of the knowledge of the one only true God, like modern Christians, they were too much inclined to the worship of idols; and having consecrated the solar fire as a deity, they erected Tophet as an altar to one of those agents, which God employs for the benefit of the world. An idol of brass, having the head of an ox, but the body of a man, was made to represent the fiery god; and the idol seated on a throne of brass, a crown was placed on its head, and its hands extended to receive their gifts. But what gifts were deemed most acceptable? Ah, had the fruits of the field or herds of the stall sufficed, it would have been well, but cruel Moloch cried for blood; and nothing less than the tender pledges of conjugal love, could glut the rapacity of this wrathful deity! The hollow idol was heated to redness—the parent by a refinement of cruelty, in order to acquire the summit of sanctity, must become the priest—himself must place his darling in its arms! No bewitching smiles or mournful cries must drive him from his purpose. His heart must be steeled against every tender impression, and a most complete conquest obtained over the strongest feelings of humanity. Fortunately the shocking scene was of short duration. The sacred drums, impiously so called, drowned the cries; and whilst the bodies of the innocent children became the victims of a merciless superstition, their souls reorganized, were received to the embraces of a kind and merciful God!

To prevent the continuance of this horrid practice, Josiah defiled this valley by making it a common depot for the filth of the city and the bodies of those criminals which were refused the rites of burial. 2 Kings xxiii. 10. This valley was also made the place of execution for all who were condemned to be stoned or burnt to death by the supreme court at Jerusalem, called the Sanhedrim. According to the Jewish law there were nineteen offences, which subjected the criminal to suffer death by stoning; and ten, which were punished by burning to death, in the fire of Gehenna. Many of those who were stoned to death, were also hanged, and their bodies left to be meat to the fowls of heaven or the beasts of the field. Gen. xl. 19. 2 Sam. xxi. 9. Jer. vii. 33, and xix. 7. Burning was performed either by roasting in the fire, Jer. xxix. 22, or in a furnace Dan. iii. 23, or by pouring melted lead down their throats. Lightfoot, from the Talmuds, informs us,

that this last punishment was performed in the following manner: "The criminal being made fast, a towel was put round his neck, and two men taking hold of the ends of the towel, one pulling one way, and the other the opposite, they forced him by strangling to open his mouth; then a third poured boiling lead down his throat and burnt his bowels."

Some have thought from the peculiar use of the valley, Gehenna became proverbial to express any great punishment, or afflictive dispensation; and might therefore be used by our Lord, to designate the torments of Hell in another world. In favour of this supposition, they refer to the Targum on Gen. iii. 24, and xv. 17. But the Targums were not composed till long after the Jews had mixed in the captivity, with the Pagan nations, and learned of them their fabulous ideas concerning the state of the Ghosts in Hades.—(To be continued.)

✕ From the Christian Telescope.  
EDWARDS vs. CHAUNCY.

Mr. Editor—It appears that the advocates of endless punishment have become of late very much alarmed at the spread of the doctrine of Universal Salvation, and, in order to suppress it, they have published a new edition of Dr. Edwards's examination of Dr. Chauncy's "Salvation of all Men;" a critical, standard work, in defence of the doctrine of which it bears the title. But feeling aware that the peculiar views of Dr. Chauncy are not embraced by the bulk of Universalists at the present day, they employed Dr. Emmons, of Franklin, (Mass.) to write an Appendix, stating and refuting what they considered to be the "modern scheme of Universal Salvation," which they have published in the new edition of Edwards. It is a reasonable conclusion to suppose, that Dr. Emmons was considered by the supporters of the new edition, to be the most competent man to engage in this work of any which they have to bring forward. But, unfortunately for their cause as well as for the declining reputation\* of their champion, Emmons, either by design, studied ignorance, or mental infirmity of age, he has completely missed his aim. His avowed object as set forth at the head of his Appendix, was to "show the peculiar absurdity and fatal tendency of the modern scheme of Universal Salvation." By the modern scheme he doubtless meant, that which was entertained by the bulk of Universalists at the present day. Now upon this, he has gone on and stated Mr. James Rely's system, (which had already been more ably refuted by Dr. Edwards in the same book!) as being the modern scheme of Universalism; a system which is not known to be embraced by one Universalist clergyman in New-England, and perhaps by not more than one out of a thousand among private professors. This system he endeavours to palm on the public as being the one which is generally embraced at the present day.

But this is not the only instance wherein he has misstated fact. He has even misrepresented Mr. Rely's system. He states that Mr. Rely held, that

all men enter heaven, at death, regardless of their characters in this world. This is totally incorrect.—Mr. R. held that those who die impenitent will be awfully miserable after death; which is particularly asserted and explained in his "Letters to a Christian Society," page 145, 146, 147, 150, third volume of his works.

Dr. Emmons advises people not to hear the Universalists preach, or read their writings; and from the above misstatements, we may conclude that he has faithfully practised his advice to others. But the astonishment is, that he should be pitched upon by his learned admirers, to be the man to put down modern Universalism!

Are they, as well as Dr. Emmons' readers in general, so little acquainted with the writings and sentiments of Universalists as to receive these erroneous statements as correct? If they are, we can have but little hope of giving them better information; for the doctor has fixed the rivet, by advising them to confine their researches to his writings, and those on his side! If the doctor were sensible himself of the gross perversions and misrepresentations which he has published, we can readily account for his advising his adherents not to hear the Universalists preach, or read their writings, for this would be the surest way to prevent detection. We can assure the doctor and his friends, however, that notwithstanding "the peculiar absurdity" of the doctrine of universal salvation, its advocates have not been yet pressed to the necessity of using palpable slander and misrepresentation to support it.

The design of this brief notice, Mr. Editor, is simply to caution the public against being imposed upon by the slanderous publication above mentioned. As it is to be hoped there are yet many whose reading and inquiry are not bounded by the writings of Dr. Emmons and his associates, this may possibly fall into their hands and invite them into an examination of the facts above stated. It is too late in the day for the doctor's advice, though honest, perhaps, to be generally adhered to, and from the alarm which he and his friends manifest at the rapid spread of Universalism, as well as from the real fact that it is thus spreading, very clearly evinces that the time is not far distant when it will be wholly regarded as a lame prop to an expiring system.

A FRIEND TO TRUTH.

#### LETTER FROM A MUGGLETONIAN.

The following is a letter from John Lowdon, a Muggletonian, to a Clergyman, with a view of prevailing on him to desist from his purpose of destroying certain Muggletonian books, which it appears, had fallen into his hands as a part of a legacy and which he had threatened to burn. As it is a curious production, and explains some of the views entertained by that singular sect, it may be amusing to some of our readers to insert it in the Christian Inquirer. It is copied verbatim from the *London Monthly Repository*, for January 1824.

Chris. Inq.

Mr. BRISTOW,

I have written this letter to you, in order, if it

\* As an advocate for orthodoxy.



be possible, to prevent your burning the books of my late father, written by the Prophets Reeve and Muggleton, which are as sacred altogether as the Old and New Testaments, and of a higher nature, they being no less than the third and last testament of the *only God, which is Christ Jesus our Lord*; and agreeing with and fully explaining the two first testaments, which are the law and the gospel, in every thing of concernment to the salvation of man. For, had you seen the whole of the writings of these two last witnesses, I am very sure that you could not have found a place in all their books, but what acknowledges and justifies the Holy Scriptures to be the pure truth; and that they were written by the holy prophets and apostles of the *only God, the Man Christ Jesus*; and that the holy prophets and apostles received their commission from God so to do, and were endowed with inspiration for that very purpose. But it is very clear to my understanding, that they were not to finish the mystery of God in their commissions. It will be well for them, therefore, that were obedient to the holy prophets and apostles in their time, and to the worship set up by them; for every one is to mind the worship of that testament he is under. According to the Epistle of St. John, there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear record on earth, the Water, the Blood and the Spirit, and these three agree in one. Now, there is a difference between three being one, and three agreeing in one—the three in heaven being but one personal God, though called three, in respect of the three commissions or records on earth. This one personal and majestic God, the Man Christ Jesus, did purpose in or from heaven the throne of his glory, to bear witness to his three records on earth. First before he had transmuted that glorious and spiritual body, which was from all eternity, from the soles of his divine feet to the crown of his divine head in the form of a man. He was pleased to bear witness to his first testament or record, under the title of, *I am Jehovah*, and this first testament informs us, that this personal God invested his first-commissioned prophet with power as a God to divide the Red Sea by his word, and gave Aaron to be his mouth; which ought to be truly believed by every one that expects eternal life. I suppose, you will confess these were but men, though they stood in the place of God. This I call God's first record on earth, which witnessed that there is one glorious God in heaven, who upheld the Israelites by his great power, and commanded them to worship him only and no other God besides him, or distinct from him. Now, this form of worship set up by Moses, stood till the coming of Christ Jesus our Lord. This glorious, spiritual and personal God, who gave Moses his commission, had power to descend personally from heaven, dissolve that spiritual body, form himself into a child of unspotted flesh, blood and bone, and thus became an absolute man like unto us in all things, *sinful reason* or lying imagination only excepted, and the head of the second testament or record; having first taken up into the

glorious kingdom of the undefiled heavens above the stars, *the persons of Moses and Elias*, investing them with the power of *being guardians of his person and rulers of his kingdom, till his return*. Thus they sat in the throne of God, as God by his own appointment, till he, Christ Jesus, the only God, had passed through death by his infinite power, for the redemption of all men, who have true faith in this one personal God, and for eternal death to all who shall deny this god-man to be the only God. After his resurrection and ascension into heaven, himself being set down on the throne of glory, which he had before he created this world, in the order we now see it, gave his apostles their commission from heaven; for all true commissions must come from heaven. The commission of the apostles was the commission of the blood or second record on earth, and God witnessed to heaven, under the title of God the Son; yet, the same God that witnessed to the first record, under the title, *I am Jehovah*, or the like.

Now it may be clear to any man not stone blind, that the two testaments or records have been acted upon by men set apart for that very purpose, by the only wise God himself. But there must be also a third record to bear witness on earth, answerable to the third record in heaven, under the title of the Holy Spirit. There must be also men set apart for this great work, and receive their commission from heaven, as the two first did theirs. And it is to be observed, that when God gives a new commission, the former are made void in respect to their authorized forms of worship. But all men should pay obedience to that testament they are under, the worship set up thereby, before in this letter.

I do, therefore, truly believe, that the only wise God, the Man Christ Jesus, did in the year 1651, by a voice of words from heaven, the throne of his glory, speak to his prophet John Reeve, distinct words to the hearing of the ear, and gave him a commission. At the same time also, he gave Lodowick Muggleton to be his mouth, and invested them with power to set life and death before men, as truly as ever Moses, Aaron and the apostles had received a commission.

If, therefore, you cannot believe this last testament, and obey the worship set up thereby, which is to worship one personal God in the spirit and truth, and not an outward visible form, as practised in your nest of superstition, I cannot help it. But, as I mentioned before, I would advise you not to burn the books; for I believe they cost you nothing; if they had, my opinion is, you would not be so ready to destroy them.

You told Mr. Box and his wife you would burn them before their door; and you told me likewise, if I would not promise you that none in that county should have them, they should be destroyed. Nay, you said you would extirpate all the writings of Reeve and Muggleton out of the world if you could. I have, therefore, no great hopes that you will desist from doing what you have said. But, that you may be left without excuse, I have thought good to write you this letter. And I think, since you set so little

value on this third testament of the Man Christ Jesus, the only God, you may as well give it to Mr. Box, or send it me to London by your carrier, and I will freely pay the carriage, and give you some satisfaction besides, rather than the books should be burned.

I believe you may have been somewhat instructed by Mr. Brown, your master, for I have been informed that he is no friend to the doctrines of Reeve and Muggleton: I suppose the reason may be, because they so clearly discovered the universal cheat of the national priests, and every branch of their priestcraft.

After the perusal of this letter, I think you had better give the books to Mr. Box; he is a very civil man, and I am confident will never trouble Mr. Brown or you either about religion, if you do not give him some particular occasion so to do.

So to conclude this letter, if you, or Mr. Jordan, or Mr. Brown, your minister, shall burn the books, or cause them to be burned, then by virtue of that power I have received from the Prophet Muggleton, who stood in the place of God in his time, I pronounce you, that have a hand therein, cursed and damned in soul and body, from the presence of God, elect men and angels, to all eternity. Written by JOHN LOWDEN, London.

*Thursday, August the 5th, 1773.*

P. S. If you choose to send an answer or the books, direct to John Lowden, at Mr. Burford's, Great St. Andrews-street, Seven Dials, London.

#### THOUGHTS FOR A NEW YEAR.

The wise often feel themselves called on, and the most unthinking are sometimes compelled, by various occasions and events, to reflect with seriousness on the great objects and duties of life. Some are easily excited, while others are hardly to be roused; but there are few, or none, who have not their sober, or it may be sad moments, in which they are brought to acknowledge that life is a trust, and to resolve that it shall be improved, or weep that it has been abused.

The circumstances are not to be numbered, which in this changing world, are the causes of serious thought to thinking men. A withered leaf, or a faded flower, the waning moon, or the setting sun, a public calamity or a private sorrow, the careless gayety of childhood, and the faltering step of age, magnificence and misery, a splendid pageant, a solitary tear, a baptism, a funeral, accident, sickness and death, have all a voice, a moral, and a warning.

The seasons of the year, too, speak in almost human language; and men have been fond of tracing, in their various phenomena, resemblances to their own existence, feelings, and pursuits. Youth and spring have been joined together with bands of flowers; the fruits of summer have imaged our maturity; our decline is foretold by the brown hues of autumn; and winter has lent to age its hoar-frost and its snows.

The notice so generally taken of the day which has been fixed upon to commence our years, is proof that it is connected with many human sympathies. How, indeed, can we help being affected

by the silent marks which measure out our lives, and serve as stated boundaries to the mysterious progression of time?

Religion gives a deep interest to notices like these, and leads us to value and improve them, and raises our thoughts from the divisions and events of time, to Him who is without beginning, and without end.

If we feel in a proper manner our dependence on God, and the responsibility of our actions, we shall often look back on the experiences of the *past*, and forward to the promises and requisitions of the *future*. At the commencement of a new year, especially, we shall be disposed to think on what the last has received and returned, and on what the coming one should accomplish.

In the year which has gone by, we have been supported, as we have always been, by an arm which never tires, and supplied from a bounty which can never be exhausted. We have tasted of joys till we have expected them as our right, and comforts have been so liberally imparted to us, that we have ceased to remark them. We can recal many instances in which we have been rescued from sudden pain and death. Troubles have been averted, griefs have been alleviated, losses have been repaired. We have been saved when we had despaired of help, and snatched from the waters, when they had well nigh gone over us. Even the trials and afflictions which we have met with have resulted in our benefit. They have softened our tempers, or humbled our pride, checked us in an evil course, or fixed us in a good one, and thus have assumed at last the aspect, the offices, and the character of blessings.

How have we shown our sense of these favours? What has been our gratitude, and what service have we rendered? If we answer truly, we shall have little reason to be satisfied with our review. Our consciences will repeat a long and fearful account of opportunities neglected, talents unimproved, powers perverted, time mispent, warnings unheeded, and promises unperformed. Many an evil consequence rises up to point at our misdeeds, and our bosoms will acknowledge their unthankfulness. We shall be obliged to confess, that selfishness has often silenced the voice of our better feelings, that interest has prevailed over duty, fashion over propriety, and habit over conviction. We shall remember (and we ought to remember,) with shame and contrition, that we have suffered ourselves to listen, again and again, to the suggestions of passion and temptation—to listen and to yield—though experience admonished, and instruction forbade, and principle resisted, and wisdom cried aloud.

We cannot, in our defence, plead ignorance, nor want of means. We cannot deny that we have had ample assistance, motive, and encouragement, from early education, from books, counsel, religion, Christian society, and Christian example.

But we trust that we have effected some good.—We trust, that amid all our follies and sins, we have performed some actions which have proceeded from virtuous intentions, and terminated in beneficial results. Notwithstanding our weakness and rashness,



we have sometimes resisted with success, and fled when flight was victory. Let us thank God for that; not however in the spirit of the Pharisee's thanksgiving; not to indulge a spiritual vain glory, nor to flatter a false security; but with a feeling of humble gratitude; and that our souls may perceive the value, and the beauty of holiness. While we lament that we have done so little good, let us be truly grateful for the little which we have done; for if there is any thing to thank God for, it is that we have been able, in any degree, to imitate and obey him.

From this train of meditations on the past, our thoughts on the future will naturally follow. We cannot believe that God will cease to be merciful to us, that he will withdraw his support, or shorten his hand. Let us endeavor to evince our gratitude for his unmerited goodness, by complying henceforth more carefully with his injunctions. If he is our Father, let us do him better honour, and if he is our Master, let us serve him with a more constant fear. Our sorrow for our transgressions, if it is of any value, will stimulate our efforts to amend our lives; and the conviction of past inactivity and unprofitableness, if it is deep and strong, will give form and energy to our consequent resolutions.

[Unit. Miscel.]

*From the (Hartford) Religious Inquirer.*  
**LIBERALITY.**

On Tuesday, Nov. 2d, the Vermont Legislature went into joint committee, to choose three Directors of the Vermont State Bank, a Surveyor General, and a person to preach the next election sermon; on the last point their Catholicism was so uncommon, that it deserves to be recorded to their honor. The time was in Massachusetts, when a Universalist minister was denied his salary, in a court of justice, because Judge Parsons affirmed that he was not a Protestant, in consequence of his disbelieving the eternity of hell torments. But as light advances, liberality of feeling and independency of thought increase. We rejoice to believe the heavens are brightening with a better day, and its illumination and warmth are already perceptible among the cold and darkening fogs of earth.

**EXTRACT.**

"The committee was then called upon to give their ballots for such person, as they would elect to preach the election sermon, when

Mr. Loveland of Reading, nominating Robert Bartlett, of Hartland, who, he said, was of the Universalist connexion. Mr. L. proceeded to support the right, which he contended that denomination had to this appointment, in lengthy remarks, in which he alluded to the honorable stations which were filled by gentlemen of the Baptist order, though they had formerly been despised, &c.

Mr. Mattocks then nominated Wilbour Fisk, of the Methodist connexion, and briefly stated that he believed it a right to which that order, or the Episcopalians, were entitled this year, according to the custom which the house had adopted. He stated that Mr. Fisk was a gentleman of fine talents—had

received a public education at one of our colleges, and was a presiding elder.

Mr. Haight then stated that he believed the appointment belonged to the other side of the mountain, and therefore nominated Buel Goodsell, who he said was also a presiding elder of the Methodist connexion, and a man of good talents.

Mr. Adams, of Burlington, said there were very few Universalists in this part of the state; and it was his opinion that there were in that vicinity, nine hundred and ninety-nine Methodists to one Universalist.

Mr. Smith, of Barre, said he would inquire what the number of the Universalists was, and if the number was such as to entitle them to this privilege, (if they esteemed it such) he hoped the house would appoint the gentleman who had been nominated by the member from Reading. He said there were a large number of Universalists in this vicinity. In his town, he said, there were three societies, and he believed the Universalists were the most numerous.

The house then proceeded to ballot, when R. Barlett, was declared elected.

His Honor the Lieutenant Governor, then nominated Samuel C. Loveland, of the Universalist connexion, for substitute, in case of Mr. Barlett's failure, who was appointed accordingly."

**SPIRIT OF ORTHODOXY.**

A number of liberal christians residing in Newark, N. J. have been in the habit of using the Court House in that town, occasionally, as a place of worship. Recently, however, through the bigotry of the sheriff, they were denied this privilege, and were obliged to resort to another place procured for the purpose. Having engaged a gentleman to preach for them, application was made to the Editor of the Centinel of Freedom to publish a notice of the meeting, but he *utterly refused*, alleging as a reason that he was an officer in the Presbyterian church, and there being a revival of religion in the town, he thought it would be injurious to give publicity to such a meeting. He was then requested to insert it as an advertisement, and receive the usual price for it, but he still persisted in his determination. What renders the conduct of this Editor the more inconsistent is, that it is the motto of his paper, that "Error of opinion may be tolerated when reason is left free to combat it!"

Notice, however, was given of the meeting in the best manner the time afforded, and worship was attended on Saturday evening, and the Lord's day following, when a respectable number of the inhabitants attended. It was computed that above five hundred persons attended the services of the Lord's day evening.

[Chris. Inq.]

**PROGRESS OF LIBERAL PRINCIPLES.**

We understand that the Dutch Reformed Church in this city have passed a resolution, that hereafter persons wishing to leave them and join the Universalist church, shall be dismissed and recommended to it in the same manner as to any other christian church.

*From the Religious Inquirer.*  
CLERICAL ARTIFICE.

The people of these United States are favoured with information and liberality in a higher degree than any other nation on earth, and they possess the means of increasing their freedom, intelligence and happiness to an indefinite extent; but should they become careless, in the midst of their prosperity they may be descending to the ignorance, superstition and misery of degraded Ireland, by the operation of clerical stratagem. It is therefore necessary to warn them of every scheme designed to gull them of their rights, their property or their senses, that they may guard against danger in every form, proceed in their march of intellectual and moral improvement, and hold up an example, which shall be the wonder and admiration of the world. But if these States must become the dupes of clerical chicanery, the slaves of religious task-masters, we desire so to have conducted, that we can lay our hands on our hearts, and appeal to God that we have discharged our duty.

*From the American Eagle.*

It seems the Presbyterian clergy and Tract Society in the State of New-York, have succeeded in making TRACTS A COMMON SCHOOL BOOK, or a book for common schools, in that State—if not by a statute law of the State, by a mode that has all the effect of a law of the State.

The law in that State makes the *Secretary of State*, for the time being, a superintendent of common schools. And the clergy prevailed on that superintendent, John V. N. Yates, Esq. to issue his circular to the commissioners and inspectors of common schools in that State, recommending them to make use of their tracts in said schools—and he has so issued his circular accordingly. He closes it by directing that a copy of it shall be sent with the laws to each county clerk, and by them to the town clerks, and by them to the commissioners and trustees of common schools throughout the State.\*

\* We have received a tract, published by the New-York State Tract Society, as a specimen of the tracts to be issued for supplying the common schools throughout the State. This tract is entitled "The Pensioner, and his Daughter Jane." It has before made its appearance in the Boston Recorder, and several other missionary prints; and is undoubtedly as complete a romance as the famous tract published some years since by the Tract Society in this city, entitled "Another Voice from the Grave," and which was copied with unbounded applause into most of our missionary prints. It was, however, afterwards ascertained that this wonderful Tract, which had been dealt out so liberally to the people, both from the pulpit and the press, contained only a tissue of lies and falsehoods from beginning to end; and its defenders, after a good deal of art and chicanery to keep up its credit, were at length reluctantly compelled to acknowledge that such was the fact. The original inventor of the story fled from the city to escape the indignation of the citizens—and the clergyman who compiled it, or sanctioned it with his name, suffered for a time the dishonour attached to a too easy credulity, to impute to him no other crime.

We venture to predict, that no individual will ever come forward and assert before the public in his own name, that the facts stated in the "Pensioner," are founded in truth, or on actual events. A missionary, in the tract, is represented as the principal dispenser of good, as if to introduce a be-

This recommendation will be seen at once to have all the effect of law, that they shall be used in that State as a common school book; and it will also be seen that the clergy and tract society of that State, so consider it, for they have, as it now appears by the last Boston Recorder, the organ of the Education Society, "sent the documents exhibiting their success, to 17 different Tract Societies in the Union—to England, and to 31 Tract Societies on the continent of Europe." These are the words used.

Did the Jesuits ever exult more in any triumph they had gained? Did they ever gain a triumph more adroitly?—Their success in thus insinuating their tracts into common schools under colour of law and authority, was perhaps known in Europe, and to the heads of the most distant of their societies in the United States, before it was known even to the common people of the State of New-York that they had any such intention.

The introduction of their charity or missionary boxes in these common schools follows almost of course. The tracts introduced teach these children to give, and those tracts come to them under the authority of the State. And so a machinery to collect money and make ministers by law and the civil authority, has already gone into operation in a neighbouring State! Look out, yeomanry of other States, that a Tract-trap, or some other trap is not sprung upon you also, and the "success" of it sent to Europe, and all the societies in the Union, before you know it.

How soon those Tracts now thus introduced by authority into their common schools, will go fully into the system of denouncing as heretics and infidels some of the members of the general government, and other individuals not in their views, (as one of their evangelical Tracts in that State not long since did,) or to denouncing all that yield not obedience and allegiance to them, may be seen hereafter.

—♦—  
"Answer a fool according to his folly, lest he be wise in his own conceit."—PROV. xi. 5.

If a person assume false principles, and proceed on them to draw conclusions to oppose piety and morality, what can be better calculated to cure him of his folly and allay his vanity, than to turn them

lief that our modern missionaries are a most necessary order of beings for accomplishing the salvation of men, and consequently, that to contribute to their support is a duty from which none can be exempt. The priesthood in New-York may indeed congratulate themselves on the success which they have obtained, while those acquainted with history, and who have seen the gradual but sure advancement of the clergy to power and ascendancy in other countries, can plainly perceive the fate which awaits us, unless the people of this country are awakened in time to a sense of the dangers which are gathering and thickening around. How the cause of christianity can be promoted by such fabulous tales, we have yet to learn: but it is easy to see, that their introduction into common schools will prepare the way for missionary and other charity boxes, to collect cents and shillings from the scholars; and thus the devotion and contributions of the rising generation will be secured in behalf of the priesthood and their ambitious schemes.

Note from Ed. Phil. Reformer.



against himself, and show them to be destructive to his own reasonings. What can mortify him more? The following oriental anecdote will illustrate this:—

A certain man went to a Dervise, and proposed three questions; 1st—"Why do they say God is omnipresent? I do not see him in any place, show me where he is?" 2d—"Why is a man punished for his crimes, since whatever he does proceeds from God? man has no free will, for he cannot do any thing contrary to the will of God? and if he had power he would do every thing for his own good." 3d—"How can God punish Satan in hell fire, since he is formed of that element; and what impression can fire make on itself?" The Dervise took up a large clod of earth and struck him on the head with it. The man went to the Cady, and said, "I proposed three questions to a certain Dervise, who threw a clod of earth at my head and made my head ache." The Cady having sent for the Dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he make a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"

The man was confounded, and the Cady highly pleased with the Dervise's answer. He answered the fool according to his folly.—*Zion's Herald.*

#### ETERNAL PUNISHMENT.

The right that God hath in his creatures is founded in the benefits he hath conferred on them, and the obligation they have to him on that account. Now there's none, who, because he has done a benefit, can have by virtue of that, a right to a greater evil than the good he has done amounts to; and I think it next to madness to doubt whether extreme and eternal misery be not a greater evil than simple being is a good.—*Archbishop Tillotson's Sermon.*

#### A SUDDEN RECOLLECTION.

An Indian of the Abipones (an equestrian people of South America) was about to be baptized. "You will certainly go to Heaven after this ceremony, when you die," said the Jesuit who was to christen him; the Indian was content. Just as the water was on the point of being thrown, however, a doubt arose in the mind of the savage. "By this water I shall go to Heaven?" said he. "As sure as there are Mosquitoes in America," answered the father. "But my friends, who will not be baptized—must they go to hell?" "Assuredly they shall not miss, a man of them." "Then excuse me; I am sorry to have given you this trouble; but I shall choose to go too." [*Gos. Adv.*]

*Slavery abolished in Mexico.*—"It is decreed that the traffic of slaves, under whatever flag or nation, is for ever prohibited in the territories of the Mexican United States." [*Chris. Inq.*]

#### A THOUGHT ON DEATH.

When life, as opening buds, is sweet;  
And golden hopes the spirit greet,  
And youth prepares his joys to meet,  
Alas! how hard it is to die!

When scarce is seiz'd some valu'd prize,  
And duties press, and tender ties  
Forbid the soul from earth to rise,  
How awful then it is to die!

When, one by one, those ties are torn,  
And friend from friend is snatched forlorn,  
And man is left alone to mourn,  
Ah! then how easy 'tis to die!

When faith is strong, and conscience clear,  
And words of peace the spirit cheer,  
And vision'd glories half appear,  
'Tis joy, 'tis triumph, then to die.

When trembling limbs refuse their weight,  
And films, slow gathering, dim the sight,  
And clouds obscure the mental light,  
'Tis nature's precious boon to die!

*Mrs. Barbauld.*

#### SELECTED.

##### TO A CHRISTIAN FRIEND IN THE COUNTRY.

When winter mounts his gusty car and hies,  
Hurling deep snows through the cloud-thicken'd skies,  
Or stooping, locks in icy chains the floods,  
And clothes in glitt'ring robes the naked woods,  
When all the storms that crown his yearly birth  
Conspire to terrify the son's of earth,  
The Christian sees his God in ev'ry storm,  
In wind, or hail, in one and ev'ry form.

When Spring unveils the streamlets to your view,  
And bids the sombre forests bloom anew,  
When with rich green she velvets o'er the plain,  
And budding flow'rets deck her various train;  
When the glad groves with vocal praise resound;  
When all the charms that mark her annual round,  
Unite to please the mere beholder's sense,  
The Christian sees in each, Omnipotence.

When Summer o'er the fields advancing gay,  
Sports in the golden grain and new-mown hay;  
When the green foliage of th' inviting bowers  
Affords a cool retreat mid beauteous flowers;  
When ripen'd fruits adorn her prosperous way,  
When all her stores are open'd to the day,  
The humble Christian casts his eye abroad,  
And ev'ry blessing points him to his God.

When Autumn's riches in profusion lie  
O'er the wide sweep encircled by the sky:  
When ev'ry orchard rich abundance yields,  
And clustering grapes hang pendent o'er the fields;  
When all the blessings that the eye can scan,  
Grow in their seasons for the good of man,  
The Christian's songs to Heaven's high portals raise,  
And ev'ry grateful heart o'erflows with praise.

#### PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, on **THURSDAY** evenings, at half-past six o'clock, at Tolerton's Academy, 63 Chrystie-street.

[All Denominations are invited to attend.]

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSIE-STREET.  
Payable in Advance.

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JANUARY. 1, 1825.

NO. 17.

## A LECTURE ON

HOSEA xliii. 14.

(Concluded from p. 121.)

## GEHENNA.

Nothing can be more clear than what has been asserted by Le Clerc and Gibbon, that from the time the Jews received the Sinai dispensation of the Law, till the Babylonian captivity, the hopes as well as the fears of the Jewish nation, were confined within the narrow compass of the present life. But after the Jews were restored by Cyrus, and became divided into sects, the Pharisees received under the name of traditions, the doctrine of future rewards and punishments, with several other speculative tenets from the Philosophy or religion of the eastern nations. Gibbon's Rome, vol. 1 ch. 15. Plato in Tim. et de Repub. uses such language as to manifest that he and Socrates borrowed their ideas of future rewards and punishments from others; and Suidas informs us they borrowed them from the Egyptians. But notwithstanding all the influence of the Pythagorean and Platonic Philosophy, supported in this instance by the combined interests of Priest-craft and King-craft, Cicero, a most consummate philosopher and statesman, who flourished about fifty years before Christ, declares, Tuscul. Quest. L. 1. S. 10. that the old fables of the Elysian fields and Plato's kingdom, were grown ridiculous, and abandoned to the poets and painters! Moreover, it is extremely futile to refer to Jewish Targums for support to a doctrine denounced by the Jewish scriptures. Had the Targums taught the doctrine alleged, though it were only as a Jewish tradition, surely we would much more reasonably expect to find it in the Mishna, which was the grand repository of all their traditions. Yet so far from supporting the doctrine, the quotations of Dr. A. Clarke on Matt. xii. 32, show that both the Babylonian and Jerusalem Gemara assert, unequivocally, that *death wipes off all stains, even the sin of blasphemy!*

We are perfectly in accordance with Dr. S. Clark, and Dr. Campbell, in saying that Gehenna is the only word in the New Testament, that signifies a place of punishment, but we deny that place of torment to have any longer an existence in the vast universe. In order to exhibit the sandy foundation on which these learned advocates of an invisible Gehenna, have built their chimerical palace for Pluto, I shall examine all the passages where the word Gehenna occurs in the New Testament. In reading the Greek Testament we meet with the word Gehenna just twelve times; and the following are all the passages in which it is found. Matt. v. 22, 23, 30, x. 28. xviii. 9, xxiii. 15, 33. Mark ix.

43, 45, 47. Luke xii. 5, and James iii. 6. In two of these Matt. xxiii 15, and James iii. 6, the Drs. accede that the word must be understood figuratively. The other ten are divisible into three classes. The first class includes those passages where Christ cautions his disciples against the sin of apostacy, and refers to the mode of punishing such offenders among the Jews, by burning them in Gehenna. This class includes Matt v. 29, 30, x. 28, xviii. 9. Mark ix. 43, 45, 47. Luke xii. 5. The second class includes only one passage. Matt v. 22, where he describes the danger of him, who preferred a charge of apostacy against another; and the third or last contains only one also, namely, Matt. xxiii. 33, where our Lord demands of the scribes and Pharisees, how such serpents as they could escape the punishment of Gehenna. Hence the illustration of one passage will suffice for the whole, with all intelligent and candid persons.

In Matt. v. 22, Jesus, in allusion to the punishment of crimes in the valley of Hinnom, speaks of the fire of Gehenna, which is very unwarrantably translated *hell fire*. In this passage, three offences are noticed, and three degrees of punishment proportionate to the crimes. 1. Anger and its consequences; for which an appeal might be made to the judgment, or less Sanhedrim, consisting of twenty-three Magistrates, whose power extended to many capital offences, and the infliction of punishment even by strangling or beheading. 2. Contempt, expressed by the opprobrious title of *Raka*, or *Shallowbrains*; for which the offender might be arraigned before the Council or Grand Sanhedrim, which consisted of seventy-two Elders, whose business was to take cognizance of capital offences only, and especially those committed against religion; and to receive appeals from the lower council, for the Grand Sanhedrim alone had power to inflict the punishment of stoning or burning alive. 3. The third offence consisted in mortal hatred or enmity, expressed by the term *Moreh*, or apostate. The crime of apostacy was generally punished by roasting or burning alive in Gehenna; and the force of our Lord's words will appear more strikingly, when we reflect that every person who accused another of apostacy, if he failed to prove the charge, suffered the punishment due by the law to the guilty, and was consequently burned instead of the accused. No wonder then, that our Master should say, whosoever shall call his brother moreh or apostate, shall be in danger of the fire of Gehenna. We also hence see the propriety of the admonition in the 29th verse and collateral passages, to abandon every thing, though dear as the right hand or eye, rather



than by apostacy expose the life to destruction, in the fire of Gehenna. The common translation of Matt. v. 22, and the doctrine generally deduced from it, are alike contemptible and ridiculous! What! our Lord sentence another to hell-fire, for an offence of which he *himself* was frequently guilty? see Matt. xxii. 17, 19: Luke xi. 40, and xxiv. 25. The word hell occurs twelve times in the New Testament, as the translation of Gehenna; but surely no honest man would have used the former word to express the idea of the latter. Hell means a concealed place; but Gehenna was the valley of Hinnom, in the neighbourhood of Jerusalem, well known to all the inhabitants of that city. There is, therefore, no affinity in the terms, nor in the ideas suggested by them; and accordingly the best versions retain the word Gehenna, wherever it occurs in the Greek.

Notwithstanding, as Gehenna is called the place where the worm dieth not, and the fire is not quenched, Mark ix. 43—49, some farther explanation may be necessary. From this passage it has been argued that "our Lord calls the fire, into which the wicked shall be cast, unquenchable; and speaks of Hell as a place where the worm dieth not; and that to show the perpetuity of the punishment of the wicked, he adds, "Every one shall be salted with fire." But "this argument, says Newcome, is founded upon a false interpretation of the metaphors, which are here employed; and is altogether fallacious. Jesus only speaks of the wicked being cast into the valley of Hinnom, into the unquenchable fire, where the worm dieth not. Yet in the valley of Hinnom, the worm died when its food failed, and the pile, on which human sacrifices were burnt to Moloch, was often extinguished. Salt being a preservative of food, was among the Jews an emblem of virtue and knowledge, by which the mind is purified. Col. iv. 6." God says of the fire on the Levitical altar, *It shall never go out.* Lev. vi. 13. That he would kindle a fire in the gates of Jerusalem *that shall never be quenched.* Jer. xvii. 27. Ezek. xx. 47, 48. The smoke of Idumea was to go up for ever and its fire not to be quenched. Isa. xxxiv. 10. Yet these fires have ceased to burn many hundreds of years ago!

There were many circumstances which caused the valley of Hinnom to obtain the title of a place "where the worm dieth not, and the fire is not quenched." In Gehenna, 185,000 of the army of Sennacherib fell by a fiery pestilential disease, and thereby the prophecy Isa. xxx. 33, was almost literally fulfilled. For this king of Assyria, Tophet was ordained and the breath of the Lord like a stream of brimstone enkindled the fire for the destruction of his army. At the time Jerusalem was taken by the Babylonians, thousands of slaughtered Jews were thrown in heaps in this valley, according to Jeremiah vii. 33, and xix. 7. It was the place of public execution for criminals, and a common depot for not only all bodies refused the rites of burial, but also for all manner of pollution. To prevent noxious vapour from proving injurious to the health of the city, a fire was kept continually

burning to consume the bones, decayed bodies of the slain, hanged, gibbeted, and the common filth of the city, which being largely supplied, caused the fire to obtain the epithet, *unquenchable*. Dead bodies exposed to the influence of the atmospheric air, soon became putrid and clothed with worms; hence the valley received the name of the place where the worm dieth not and the fire is not quenched. Isa. lxiv. 24. Mark ix. 44. But how wild is it to suppose the existence of a place like Gehenna, in another world? Can fire and worms subsist together? Can worms eat spirits, and fire burn incorruptible bodies? No! Let man be immortal and all the fires of a thousand Hells shall be unable to injure him!

### TARTARUS.

Though some might consider an explanation of this term essential in a discourse of this nature, yet we deem it almost entirely unnecessary, because the word never occurs in any part of scripture universally acknowledged by christians. The second Epistle of Peter especially the second chapter, has been disputed in all ages; and the probability is, that if genuine, the apostle, without approving the fanciful notions of the heathen, might cite a commonly received opinion, and argue from acknowledged principles. When we treated of Hades, we there observed that Tartarus was supposed to be the lowest and darkest department of that subterraneous region. From what is said 2 Peter ii. 4. 17, and Jude 13, Dr. Campbell, Ewing and others, suppose Tartarus to be the dungeon or prison-house of Hades, where the ghosts are reserved in chains or solitary confinement. Might we not ask these sages how spirits disembodied can be chained, or what doors or walls can confine immaterial beings? But poor orthodoxy must avoid interrogation as well as definition. It seems then, that while Hades was esteemed a kind of Debtors' prison, Tartarus was regarded as the solitary cells of criminals. But though superstition's fancy paint her gloomy scenes in different shades, still Hades and Tartarus were considered as one and the same, and never were, nor are they yet, believed, by the learned, to be the abode of final wretchedness. To this opinion Dr. Campbell fully agrees, and the best Lexicographers define the words accordingly. Tartarus, says Phavorinus, is "*aer hypogaïos kai anelios,*" *subterranean air, where the sun shines not*; and Stephanus defines Hades "*hupo gaias topos skoteinos, a dark place under the earth.*"

We have finished our investigation concerning the import of the Hebrew and Greek terms translated *Hell*, in the common English version, and venture to conclude, that not a word in all the Greek and Hebrew scriptures, signifies a place of punishment for the wicked after death. On fable, on pagan fable alone, have orthodox divines built the antichristian dogma of Hell-torments.

*From the Christian Magazine.*

### A STRANGE THING.

I find by conversation with my neighbours, and from the perusal of books and pamphlets which they

are frequently putting into my hands, that there is an opinion extensively prevalent that all mankind will be saved. Those with whose views I am best acquainted, generally believe that there is no punishment after death. Sin, it is thought, involves its own punishment. Consequently when mankind cease to sin, as it is supposed they all will at death, there will be an end to all their sufferings. This opinion appears to me *strange*, not because it is entirely new, but because it is inconsistent with so many other things which I have long considered as facts, and which so far as I know, have been considered as facts by others. It appears to me *strange*, because it places almost every thing connected with it, in a new and singular attitude. It is not my object, in the present communication, directly to attack this opinion, but only to show my readers how *strange* it appears, when considered in connexion with certain truths and facts, which are generally, if not universally acknowledged. I shall here make nothing of the fact that the primitive Fathers of the Church did not believe this opinion, that the voice of antiquity is decidedly against it, that the truly pious of every age have considered it of a peculiarly dangerous tendency, that individuals of abandoned lives make it a refuge to shelter themselves from the fear of deserved punishment, that it is often embraced with little reflection, and given up when the near approach of death disposes the mind to a serious consideration of what the scriptures reveal respecting futurity. Although I firmly believe, that there is something in these facts, which justifies a strong presumption against the opinion, and which cannot be candidly considered by its warmest advocates without serious misgivings; yet I choose not, in this place, to insist upon any thing which they present, as an argument against it. But there are facts, to which I would turn the attention of my readers, which appear to me unaccountable, upon the supposition that the doctrine of Universal Salvation is taught in the gospel.

The first of these is the *solicitude*, which the apostles manifested for the salvation of their hearers. They conversed and preached, and prayed, and laboured, as though they were deeply concerned for the salvation of their fellow-men. Paul, in his epistle to the Romans, expresses the anxiety which he felt for his brethren the Jews. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh." In the first verse of the next chapter, he gives us the reason why he was so anxious respecting his brethren. "My heart's desire, and prayer to God for Israel is, that they might be *saved*." That the salvation of his hearers was the object of Paul's exertions, as well as prayers, is more than intimated in the following passage. "I am made all things to all men, that I might by all means *save* some." Paul was anxious, not only so to conduct *himself* as to secure the salvation of his fellow creatures, but that *all* to whom the treasures of the gospel were committed should

do the same. This is apparent from the following address to Timothy. "Take heed unto thyself and unto thy doctrine; continue in them; for in doing this thou shalt both *save* thyself and them that hear thee." Now, upon the supposition that Paul, and the rest of the apostles, knew that all would be saved, it appears to me *strange*, that they should manifest this *solicitude* about it. It is not natural for mankind to be anxious that an event should take place, when they know infallibly, that it cannot be prevented. We see no one anxious lest the sun shall not continue to rise and set, and the seasons observe their appointed successions. And the only conceivable reason is, all men are satisfied that the seasons will continue as they have done. Now if Paul knew, and if it is a truth he did unquestionably know it, that all men would be saved, he could not have had any anxiety respecting the salvation of his brethren or any one else, any more than those who knew the sun will rise to-morrow, can be anxious lest they be left in total darkness. Paul's anxiety respecting the salvation of his brethren and others, and the great exertions which he made, and endeavouring to influence others to make in order to save them, are strange and unaccountable things, upon every other supposition, but that of his considering them in danger of perishing, and his seriously fearing that many of them actually would perish.

2. If the doctrine of Universal Salvation was taught by the apostles, it appears to me *strange*, that their hearers were so much *alarmed* at their preaching. That the preaching of the apostles did excite great alarm and anxiety among their hearers, is a fact with which few can be unacquainted. On the day of Pentecost three thousand were pricked at their heart upon the hearing of Peter's sermon; and under the influence of their deep anxiety, they exclaimed, "Men and brethren, what shall we do?" It seems to have been a conviction of his guilty perishing condition, produced by the doctrine of Paul, that influenced the Jailor to inquire, what he should do to be saved. When Paul stood before Felix the Roman Governor, and "reasoned of righteousness, temperance, and judgment to come, Felix *trembled*." Now if the apostles believed the doctrine of Universal Salvation, they were doubtless understood to preach it. But it appears to me *strange*, that their hearers, while listening to the cheering truth that all would be saved, or to what evidently implied this, should *tremble*, give signs of the deepest distress, and with tears entreat the apostles to inform them what they must do to be saved. Their deep solicitude is perfectly *natural* upon the supposition that they were taught the reality of a future judgment, and the danger in which they stood of perishing forever, as a just punishment for their sins. We can easily see that a firm belief in this truth, and a lively apprehension of it, would produce the very trembling and alarm, and inquiry which were produced. But as the opinion under consideration is inconsistent with their having been taught any such thing, it renders the fact of their deep anxiety wholly unaccountable. To get rid of the difficulty, we will for the present suppose, that they were *needlessly*



alarmed, as many are occasionally thought to be at the present day.

3. Admitting the fact that Christ and the apostles taught the doctrine of Universal Salvation, it appears to me inexpressibly strange, that their hearers manifested so much *opposition* to their preaching. Christ and the apostles doubtless preached the truth plainly and faithfully. Of course, if the doctrine of Universal Salvation is true, they preached this doctrine, they were understood to preach it, and they never preached any inconsistent with it. Now what there is in this doctrine so repugnant to the feelings of the human heart, as to excite such opposition as Christ and the apostles encountered from the world, I never could see. That the feelings of all men in an unsanctified state are opposed to the doctrine of future and eternal punishment, is a truth which every one knows from his own experience, as well as from observation. On the supposition that Christ and his apostles preached *this* doctrine, it would be perfectly easy to account for all the opposition which was made against them. But why all the world, as it were, should rise up against these holy men, and persecute them even unto death, only for declaring the glad tidings of the salvation of all men, is one of those unaccountable things which I acknowledge myself unable to explain.

4. Upon the supposition that all will be saved, there is something peculiarly strange in the language in which Christ and the apostles speak of the future state of the righteous and wicked. With the idea in his mind, that it was the design of Christ and the apostles to teach the certain salvation of all men, let the reader consider for a moment a few of their expressions, and see if there is not something peculiarly *strange* in them. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." In Luke, "Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." It is not a little surprising that Christ, who upon the principle here assumed, wished to guard his hearers against any apprehensions of a punishment beyond this life, should here speak of God's being able to destroy the *soul*, as well as the body; to destroy the soul in *hell*, after he had killed the body.

Besides, I cannot see the conclusiveness of our Saviour's reasoning in this place. What if God is able to destroy the *soul*, as well as the body? This is no good reason why we should fear *him*, rather than any other being, if it is known that he *will* not do it. What if God is able to destroy the soul in *hell*? If it is known that there is no such place of future punishment as hell, and if God is so good that he will not destroy the soul in hell, I do not see why the circumstance that he is able to do it, need frighten us. I doubt not Christ did reason conclusively. But in this case I cannot see the force of his argument, unless he meant to teach the dreadful doctrine, that the souls of the wicked will go to hell, as a place of punishment after the decease of their bodies.

"Enter ye in at the strait gate; for wide is the

gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Now as Christ believed in the doctrine of Universal Salvation, I should suppose, that instead of *exhorting* his hearers to enter in at the strait gate, he would have told them that they *would* enter in at the strait gate; that instead of using the alarming expression, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat," he would have told them honestly that there is no way to destruction, and of course that none are going there; that instead of saying, very nearly in the style of the illiberal partialists of the present day, "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," he would have adopted the more catholic language of another class, and without hesitation declared, that the gate of Heaven is *wide*, that the way thither is *broad*, and that *all* will find it.

"Marvel not at this, the hour cometh in the which all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Should I hear a preacher at the present day use such an expression as this without any explanation, I should naturally conclude that he believed, not only in the future resurrection of the bodies of all the dead, but of the subsequent happiness of the righteous, and misery of the wicked. This, I cannot doubt, is the conclusion of ninety-nine in a hundred, the first time they hear the expression. It is truly astonishing then, that Christ who is supposed to have known that these doctrines are totally false, and extremely pernicious, should have used such an expression. Not one in fifty of those who now preach Universal Salvation, would, it is presumed, have the imprudence to drop this expression, or any one similar to it, without at the same time so explaining it, as to prepare his audience to receive a meaning essentially different from the most obvious sense of the words.

In his explanation of the parable of the tares and the wheat, Christ says "the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." When I consider that this is an *explanation* of a parable which Christ had previously spoken; an attempt to make more *plain* to them, what he had left in comparative obscurity, I have no words to express the astonishment which I feel at his language. Instead of finding the doctrine of Univer-

sal Salvation plainly and unequivocally taught, as we might expect, if Christ believed it himself, from such a parable as this, we find here a *distinction* made between the children of the wicked one, an assertion that those who do iniquity shall be gathered out of the kingdom of God, and cast into a lake of fire, and an intimation that the *righteous* only shall shine forth in the kingdom of their Father. How much more like a Universalist would Christ have spoken, and if he meant to intimate that all would be saved, how much more generally, as well as easily would he have been understood, if he had been silent respecting a *distinction* between the children of the kingdom, and the children of the wicked one, and called them all the children of God. And, instead of dooming a part to a lake of fire, as is frequently done in the pulpits of those now termed bigoted ecclesiastics, he had said, not the *righteous* shall shine forth as the sun in the kingdom of their Father, but that *all the human race* "shall shine forth as the sun in the kingdom of their Father." Christ *was* honest and sincere, plain and faithful in his instructions. But *how* he could be so, and use such language as is found in the explanation of this parable, while he believed that all would be saved, is certainly among the mysteries which are not yet understood.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand and the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal." Now if the opinion, that there is to be a day of judgment at which all the human race will be summoned before Christ, the righteous separated from the wicked, the one received to endless happiness, and the other consigned to ceaseless perdition, be groundless, it is to me peculiarly *strange*, that Christ, who must have known the falsehood of this doctrine, should give so much occasion for the belief of it, as he does when he speaks of all nations being gathered before him, of his separating the righteous from the wicked as a shepherd divideth the sheep from the goats, of his inviting the one to the enjoyment of that kingdom prepared for them by his Father, and of his bidding the other depart accursed into everlasting fire prepared for the devil and his angels. If he did not believe this doctrine, it is certainly natural to suppose, that he would have been more cautious than to use language which seems unequivocally to express it. That thousands of honest inquirers after truth, have understood him to assert this doctrine in the passage before us, is what few, if any, will pretend to deny; and that he knew they would thus understand him is as general-

ly acknowledged. It appears to me *strange*, therefore, that he had not used expressions that would have clearly conveyed his meaning, and prevented the numerous distressing fears as well as hurtful errors which his language has occasioned. Let my readers consider, that Christ *knew* the truth upon this subject, that he was able to express it with the greatest plainness, that he had no intention of frightening them by false exaggerated representations, but that his real object was to communicate the most important practical information; and then let them tell me, how he came to use language which so much resembles that of those who preach the gloomy doctrine of future and everlasting punishment.

The conduct of the apostles, upon this subject, appears to me equally strange with that of Christ. Considering them as Universalists, designing to teach that there will be no punishment after this life, I am wholly unable to reconcile their expressions with truth and sincerity. Paul's language to the Corinthians, upon the future condition of mankind, very nearly resembles the language of those who preach in opposition to the Universalists, the doctrine of future punishment. "We must all appear before the judgment seat of Christ; that every man may receive the things done in the body, according to that he hath done whether it be good or bad." If Paul believed that there is no judgment after death, and no punishment only what is suffered in this life, it is very difficult, to say the least, to tell what he meant by our receiving at the judgment the things done in our *bodies*. Nor does there appear to be any propriety in his intimating, as he appears to do in the following passage, that mankind go to judgment *after* death. "It is appointed unto men once to die, and *after* this the judgment." An Universalist might, perhaps, in consequence of finding such expressions in the Scriptures make use of them in his public discourses. But if he were a man of prudence, he would carefully guard the minds of his hearers against a misunderstanding of them by his explanations. When, therefore, I find Paul freely using such expressions and accompanying them with no explanations that seem in the least to detract from their most obvious sense, I am compelled to conclude that he was a very imprudent preacher, or, that he was no Universalist.

I have often heard serious and worthy ministers of the gospel, unhappily tinctured, however, with the belief of future and eternal punishment, censured for preaching too much terror. And there certainly has been, at times, some things in their awful denunciation against sinners, which were enough to make the stoutest heart tremble. But what has surprised me more than any thing else relative to this subject, is the fact that Paul, and others of the apostles, use expressions upon this subject as strong, and as full of terror, as any thing which ever dropped from their lips. I never heard the most offensive of these preachers say any thing which appeared to me more unequivocally to assert the doctrine of future and eternal punishment, more indicative of God's displeasure with the wicked, or better calcu-



lated to frighten them, than the following language of Paul: "The Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." It is possible that in the apostles' day, people were not quite so particular in regard to the language used, as they are in these days of increased light and refinement. But one thing must be obvious to all, should an Universalist preacher now make a free use of such expressions of the apostles as that above quoted, without accompanying them with his own interpretations, his hearers would conclude that he had changed his sentiments. These remarks may lead my readers to conclude that Paul was more careless, or imprudent in his language than the rest of the apostles. But I am far from thinking that this is a fact. Although I dislike to charge him with imprudence or insincerity, yet upon the supposition that they believed in the salvation of all men, I say again, I cannot reconcile their language with their sentiments, or with any serious intention of communicating them. We will now suppose that John was an Universalist, and at the same time, consider for a moment, the language which he uses in relating a vision which he had of future things. "I saw a great white throne and him that sat on it, from whose face the earth and the heavens fled away. And I saw the dead small and great stand before God; and the books were opened; and another book was opened which was the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Here I cannot refrain from remarking that it is a *strange* thing, that John, who, as we have supposed, was perfectly free from any apprehension of a judgment after death, should have had just such a vision as this. And admitting, as we must, that he did have it, it is unaccountable that he should not have had the prudence to express himself a little differently, or to add some explanation to his words, which would have satisfied every honest reader, that he did not mean *all* which he seems to say. If he had told us, expressly, that he did not mean by what he had said respecting the dead small and great standing before God, to intimate that any of the human race would ever be raised from the dead; that he did not design, by the books being opened and the dead being judged out of the things written in the books, to be understood that any would hereafter be called to an account for what they had done in this life; and that by his declarations, "Whosoever was not found written in the book of life was cast into the lake of fire," he had not the most distant thought of alarming any one with the

fear of future punishment, although it would then have been impossible, upon any fair principles of interpretation, to ascertain what he did mean by his expressions, yet he might have appeared honest and sincere, and prudent. But to leave his expressions in the unguarded form in which they now stand, looks like a species of imprudence directly calculated to lead honest, sincere, and even discerning minds into the gloomy belief of a day of judgment and perdition of ungodly men; a species of imprudence which we are sure would destroy the popularity, and essentially injure the cause of any Universalist at the present day, and of which, I speak to their credit, none of this class within my knowledge, is ever guilty.

5. If there is no punishment after death, there appears to me to be something strange in God's treatment of his creatures in this world. Generally speaking, the righteous and the wicked are here treated essentially alike. Although there are instances in which God does, by his providence, inflict signal punishment upon the wicked, and confer signal rewards upon the righteous in this life; yet these instances being comparatively rare, must be considered among the *extraordinary* events of his providence. God's general rule of dealing with his creatures in this life, a rule from which he never departs, except in extraordinary cases, and for special purposes, is expressed in the following words: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Solomon seems to have been convinced, that as a general rule, God treats the righteous and the wicked alike in this world. "All things, he says, comes alike unto all; there is one event to the righteous, and to the wicked." In another place he says "there is a vanity done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again there be wicked men to whom it happeneth according to the work of the righteous." Now if it is a fact, as is unequivocally asserted in these words, that rewards and punishments are not always distributed in this life according to the deserts of men, it is *strange* to me, that there should not be a *future* retribution. To my mind, there is no truth more indisputable than this; the goodness of God must lead him, sooner or later, to treat all his creatures according to their characters.

Besides, upon the principle that all will be immediately happy after death, there is often something *strange*, even in those instances in which God makes a distinction between the righteous and the wicked in this world. Whenever the judgments of God upon the wicked are such as to carry them out of the world they must, for aught I can see, become blessings, as in such cases they are always instrumental of removing the subjects of them from this world to heaven. Now the flood, which has uniformly been considered as a judgment upon those who perished in its waters, must, upon the principle here assumed, be considered as a judgment upon Noah, and a blessing to those who were destroyed! Reader, look at this subject one moment. Those who perished, all went immediately to heaven,

where they were made perfectly happy in the enjoyment of God; while Noah, after having witnessed the agonies of a dying world, and enduring the sorrows of this seemingly dreadful catastrophe for forty days and forty nights, was left an afflicted, solitary individual, with no society but his own family, and no possessions but the ruins of his ark. To this solitary pilgrimage he was driven, for no other reason than for being a good man, while the true cause of his companions all being received so soon to heaven was, they had corrupted their way before the Lord! A similar reason must be assigned why Lot, deprived of his wife, and dispossessed of his inheritance, was obliged to linger out a pitiful existence in the little city of Zoar, while the inhabitants of Sodom and Gomorrah, after one momentary pang, from the devouring element in which they were enveloped, were all received to the mansions of bliss; and why Moses was required to endure the labours and hardships, and self-denial of a journey through the wilderness, and to hear, for the space of forty years, the murmurs and reproaches of a rebellious people, while Pharaoh and his host, who maliciously pursued him, all safely entered the rest prepared for the people of God, the moment they were overwhelmed in the red sea. This is the strange attitude in which the opinion under consideration presents all the judgments of God, which have ever swept the wicked from the earth. So far from having been evils to those who suffered them, they appear to have been blessings!

On the whole, I cannot but think it *strange*, that a doctrine, attended with so many strange things, should be thought to be true. There must be something strange in the structure of that mind, or in the feelings of which it is the subject, which can believe this doctrine, in the face of so much plain testimony, and in opposition to so many well known facts. The mind which can believe this doctrine, in opposition to the scriptural facts, and scriptural testimony which present themselves against it, cannot be prevented, by *scripture*, from believing any thing which it wishes to be true. Do you ask, reader, why so many readily receive the false and absurd doctrine which has now been considered? In the following scripture, you have an answer: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

☞ A Reply to the above in our next.

### QUESTIONS BY DEACON HEART,

IN A LETTER TO A FRIEND.

Dear Sir—Since you and I have had so much conversation upon the subject of Universal Salvation, and I have so repeatedly exhibited my thoughts to you in writing, I should think it was time for me to desist, and trouble you no farther, was it not for the encouragement you gave me of giving an answer in writing to a number of questions which I sometime since shewed to you, which questions, with a little variation, I here present you. But before I proceed to state the questions, suffer me to make a few preliminary observations.

With respect to the peculiar doctrines of revelation (which I conceive all respect the atonement) I readily admit they are such as the mere light of nature never could discover; and notwithstanding they are revealed in scripture, and we are warranted to believe them, upon the authority of divine revelation, yet still they contain mysteries far beyond our comprehension; and such as perhaps finite minds are incapable of having an adequate conception of. The history of the creation is given us, no doubt, with a special reference to the atonement. Scripture informs us that "God created all things by Jesus Christ." But what reason can we assign, why God did not create the world immediately by his own power? Scripture likewise informs us that "All power in heaven and earth is committed into his hands." That, as God created the world by Jesus Christ, so likewise, he has delegated to him power and authority to rule and govern the world. But we are unable to determine why it should be so; or to distinguish between God's thus creating and governing the world, by a delegated power, and his doing it himself. Divine revelation informs, not only that God created, and governs the world by Jesus Christ, that by him also, "he is reconciling the world to himself." As God began his work, in creating the world at first, by Jesus Christ, so he will complete it by him, in restoring the world.

Although the traces of infinite wisdom and goodness, as well as almighty power, are discernible in the moral world, in its present state, yet it exhibits to view an unfinished work: but when Christ, in the exercise of the power delegated to him by the Father, shall have fully accomplished the work assigned him, and "gathered together in one all things in himself," then will the universe appear in perfection.

These observations may serve as an introduction to the questions I wish you to answer; which are as follows:

### THEOLOGICAL QUESTIONS.

1. Can any thing exist contrary to the will of God?
2. Is not the Divine plan founded in benevolence, and, in all respects, calculated to secure the greatest good and happiness of the system?
3. Is not every rational, and even sensitive creature, an object of Divine benevolence? or, has God conferred existence on some, with a design to make them ultimately miserable?
4. Would it argue want of benevolence in the Deity, to make the whole, or any part of the created system miserable for a season, provided such temporary misery might be the occasion of more happiness than could otherwise be enjoyed?
5. Would it not be inconsistent with the benevolence of the Deity towards any individuals (whatever temporary good he bestowed upon them) to make them ultimately and interminably miserable?
6. Is it not necessary for the happiness of rational creatures, that they be conformed perfectly to the precepts of that law which is summed up in love?
7. Is not the penalty, as well as the precepts of the divine law, calculated and designed, by the



Supreme Legislator, to secure the happiness of the subjects of his moral kingdom?

8. If the penalty of the law is endless misery, how can it be designed to secure the creatures happiness?

9. Is not the penalty of the law, notwithstanding the efficacy of the atonement, executed upon every transgressor, according to the original design of it?

10. Was it the design of the atonement to supercede the law, and prevent the execution of the penalty; and is it a scheme invented by the Deity, to remedy a deficiency in his original plan? or rather is not the atonement to be considered as a part of God's original plan; and necessarily included in it?

11. Was the design of the Mediator's appointment, or his Mediatorial work, to abolish either the precepts or penalty of the Divine law?

12. Is not the design of the law, and the atonement both answered, when sinners are brought to repentance, and become reconciled to the character of God, and subjected to his government?

13. Will it not then be inconsistent with the benevolence of the Deity, and frustrate the design both of the law and gospel, if any part of the intelligent system are eternally miserable, in a state of rebellion against the Supreme Being, and his moral government?

14. If it was inconsistent with the perfections of God, to pardon and save sinners without an atonement, and if the atonement makes it consistent for God to pardon and save them; if the atonement is of universal extent, and is equally an atonement for all, as for any sin, how can the perfections of God require the endless punishment of any sinner?

15. Has the atonement made it consistent with the perfections of God to pardon and save sinners; and is it still inconsistent with his perfections to pardon and save them?

16. If the atonement has not made it consistent with the perfections of God to pardon and save all sinners, how is it of universal extent?

17. Is Christ the Saviour of all men; and are some to be eternally lost?

18. Will the design of the Mediator's undertaking in any respect, or in a single instance, be defeated?

19. If sinners are in the hand of God, "as clay in the hand of the potter"—if he "has mercy on whom he will have mercy;" if "his tender mercies are over all his works;" and if "he will have all men come to the knowledge of the truth and be saved," what can prevent the actual salvation of all?

20. Is the obstinacy of the sinner's heart, an overmatch for the power of Him who "is able to subdue all things to himself?"

### ORIGINAL ANECDOTE.

#### ST. PAUL A CALVINISTIC BAPTIST!

A member of a Baptist church in the town of G. lately asserted, in the hearing of a number of persons, that St. Paul was a *Calvinist Baptist*. Should St. Paul, said he, arise from the dead, and preach in our meeting-house, no one knowing the man or his sentiments, and should the inquiry be made after

meeting—"What denomination was the preacher of? the universal answer would be—"He is a Baptist." A lady, sitting by, thought that it would require as great a miracle to make a *Baptist of St. Paul*, as it would to raise him from the dead, and introduce him into the meeting-house in G. But, continued she, should St. Paul deliver a discourse in this place, and affirm from the pulpit that "God would have all men to be saved—that he would gather together all things in Christ;" what denomination should you conclude he belonged to? The Baptist not knowing these were Paul's words, answered, "Paul would know too well to preach such a licentious doctrine as that!" But suppose he should so preach, resumed the lady, what should you call him? "Why I should say he was a despicable *Universalist*; and if he so preached I should leave the house immediately!" The lady presented him with a Bible, opened to those places in Paul's writings. He looked at them and exclaimed, "Ah! you have got a *Universalist Bible*, which ought to be burned; if you hear to such delusion as that, you must be for ever miserable." Comment is unnecessary. [Chris. Intel.

### THE GRIEF OF JUDAH.

BY MULLER.

Hush'd is the voice of Judah's mirth—  
And Judah's minstrels too are gone;  
The harps that told Messiah's birth  
Are hung on heaven's eternal throne.

Fled is the bright and shining throng  
That swell'd on earth the welcome strain,  
And lost in air, the choral song  
That floated wild on David's plain.

For dark and sad is Bethlehem's fate,  
Her valleys gush with human blood;  
Despair sits mourning at her gate,  
And murder stalks in frantic mood.

At morn, the mother's heart was light,  
Her infant bloom'd upon her breast,  
At eve 'twas pale and wither'd quite,  
And gone to its eternal rest.

Weep on, ye childless mothers, weep:  
Your babes are hush'd in one cold grave!  
In Jordan's streams their spirits sleep,  
Their blood is mingled with the grave.

### NORTHERN ASSOCIATION.

The Northern Association of Universalists convened at Whitehall, in this state, on the 5th of October last. The "Proceedings of the Association," recently published, give encouraging accounts of the increase of believers in the "word of truth."

### PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, on THURSDAY evenings, at half-past six o'clock, at Tolerton's Academy, 63 Chrystie-street.

☞ All Denominations are invited to attend.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.

Payable in Advance.

# Gospel Herald.

"FEAR NOT, FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JANUARY 15, 1825.

NO. 18.

From the (Boston) Universalist Magazine.

## OBSERVATIONS

ON A PIECE INSERTED IN OUR LAST WEEK'S  
PAPER, FROM THE CHRISTIAN MAGAZINE,  
ENTITLED

### "A STRANGE THING."

We would inform the writer of the above-named article, that after all his search for strange things, he has not had the good fortune to hit on what are the *most* strange and marvellous circumstances, in the very subjects he took up. If he will take the trouble to go over the ground again with us, we assure him that his taste for wonders shall be gratified with something worth the while.

To begin, then: The *first* thing that excited this gentleman's astonishment, on supposition of Universal Salvation, was, "the *solicitude* which the apostles manifested for the salvation of their hearers;" and especially did he wonder that St. Paul should have had great heaviness and sorrow of heart for the blinded Israelites, and that he should have prayed to God for their salvation, if he, the meanwhile, believed they *would* be saved. It is strange, we grant, that the apostles should feel solicitous for the accomplishment of that which they expected would eventually be effected; since it is the most shining trait in true wisdom to feel solicitous for the accomplishment of those things only which it knows will never take place. And we grant it is strange that St. Paul should have prayed to God that the blinded Israelites might be saved, if he really believed that they would be saved: for in so doing, he must have prayed *in faith*, as Christ commanded him, believing that he should receive what he asked. Our author did well, doubtless, in mentioning these as *strange* things; but there is a still stranger thing now to be mentioned, of which it seems he was wholly unconscious. It is this: St. Paul proceeds, in the very next chapter, to assert that those blinded Israelites should positively be saved, when (if our author's notion be correct) he really believed that they would be damned to all eternity, and therefore felt sorry for them, and like a good Hopkinsian, prayed earnestly to God to save them! Read the 9th and 10th chapters of Romans, where the passages which our author quoted will be found; and then look at the 11th chapter, in which the apostle says, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded. . . . I say then, have they stumbled that they should fall? God forbid; but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the

riches of the world, and the diminishing of them the riches of the Gentiles, how much more their *fulness*? . . . . For if the casting away of them be the reconciling of the world, what shall the *receiving* of them be, but life from the dead? . . . . For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that *blindness* in part is happened to Israel, until the *fulness* of the *Gentiles* be come in; and so all Israel shall be saved. . . . . For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God!" Rom. xi. How came St. Paul to assert that *all* Israel should be saved, if he really believed no such thing? Here is a wonder which, like Aaron's rod, swallows up the rest.

2. Our author observes, in the second place, "If the doctrine of Universal Salvation was taught by the apostles, it appears strange to me that their hearers were so much *alarmed* at their preaching;" and he then cites the instances of the 3,000, who were pricked at their heart on hearing Peter's sermon on the day of Pentecost,—of the Jailor who asked Paul and Silas what he should do to be saved,—and of Felix, who trembled when the apostle reasoned to him of righteousness, temperance, and judgment to come. We may observe, as we pass along, that this gentleman supposes that when people once believe that they shall be saved, there is nothing left, in heaven or earth, to produce such an emotion as *alarm*, nothing which can affect their hearts. Well, be it so, then; we must not stop to dispute now, for the gentleman is doubtless waiting with impatience for another wonder. Then let him turn his attention to the case of the 3,000, whose hearts, he thinks, Peter's sermon pricked *with the fear of endless torment*. Does it not appear strange that this should be the case, when we duly consider the fact that they had not heard Peter say a word about torment of any kind? We have the substance of St. Peter's sermon on that very occasion, recorded in Acts ii.; and there is not a single threatening in it! It is a most curious subject of speculation, how Peter contrived to terrify them with the doctrine of eternal punishment, without saying a word about it, or making the most distant allusion to it. And finally, it is somewhat curious, that we, at this late day, are able to know, with such perfect certainty, that it *was* the fear of endless damnation which pricked their heart; when we have not an intimation, in all the scripture, that this was the case. With regard to the case of the Jailor, we think our author will confess it to be a very astonishing thing, that while he was



under the most terrible apprehensions of being sent to an endless hell, he should care so little about it, as to attempt killing himself, as he did, *merely because he thought his prisoners had escaped*. We hope that we succeed well in providing gratification to this gentleman's taste for the marvellous.

3. He says, "Admitting that Christ and the apostles taught the doctrine of Universal Salvation, it appears to me inexpressibly strange that their hearers manifested so much *opposition* to their preaching." As he thinks this *inexpressibly* strange, what must his astonishment be, when we inform him that the case continues the same to this very day! Know then, dear Sir, that the Universalists still meet with the same sort of opposition that their Master and his apostles met with in ancient times. Of all the religious sects of our country, there is not one so zealously, not to say malignantly, opposed, as the Universalists. They are denied the *title* of Christians; they are called, sometimes devils, and devil's ministers, as Christ and his household were called Beelzebub; those who dare to profess Universalism are cast out of the synagogues, as they were of old; in short, every abuse which the laws of the land do not prevent, is exhausted upon them; and we are obliged to say, as did St. Paul, "We both labour and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of those that believe." (1 Tim. iv. 10.) And, dear Sir, to increase your astonishment, this opposition comes now from the same kind of people, as in ancient times. You doubtless recollect that it was the priests, the doctors of the law or divinity, the whole host of high professors in our Saviour's time, that were the authors of all the opposition which he encountered; and the Universalists now receive their reproach and abuse from the same class of people; of which, dear Sir, thou seemest to be one.

4. "Upon the supposition that all will be saved," says our author, "there is something peculiarly strange in the language in which Christ speaks of the future state of the righteous and the wicked;" as a specimen of which, he brings these words: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." He thinks it peculiarly strange that Christ should address these words to people, unless he supposed that those people were in some danger of being destroyed, both soul and body, in hell.—Very well. But to whom did Christ address these words? Who were they whom he exhorted to "fear him which after he hath killed, hath power to cast into hell?" Why, they were his own Apostles!—his own Apostles!—[See the contexts of these passages in Mat. x. and Luke xii.] As this author is a Hopkinsian, and believes that these *elect*, these *sanctified* Apostles, were in no more danger of being destroyed in hell than Christ himself, will he not do us the honor to say, that he finds abundance of strange things in his second survey, which entirely escaped his notice in the first?—Let us proceed to look at some other passages which he has adduced.

"Enter ye in at the strait gate; for wide is the

gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because, strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." We suspect that our friend is rather apt to see strange sights where there are none. There are people who can scarcely go out on a summer's evening, without encountering vagrants from that same infernal pit which this gentleman saw so plainly in the above passage. Let us go back with him, and look at it more carefully: "*Enter in at the strait gate;*" now, keep cool, have we, thus far, seen any thing of endless misery? No.—"*for wide is the gate, and broad is the way that leadeth to destruction.*"—does it say, *eternal* destruction in the future world? No. Very well,—"*and many there be which go in thereat.*" Does this mean any thing else, than simply that there were, at that time, many going in at the wide gate? Must not a man have a wild imagination, to make endless misery out of this? Let us proceed: "*because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.*" It is true our Saviour's disciples were but few in number, at this time—but few had found the way of truth and life; but we think our friend himself now perceives that this circumstance does not even indicate that no more would ever find it. We might say with propriety, "broad is the way of error, and there are many who walk therein; but narrow is the way of truth, and few find it;" yet who would understand us to mean, by this expression, that error would be eternal, and truth for ever confined to a few?

The next passage is, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. What appears strange to our author, in this case, is, that Christ should use such an expression, if he did not mean his hearers to understand that some would come forth at the resurrection *in eternity*, to endless perdition. Now, let this gentleman look back to the third verse preceding the above passage, and he will see that our Saviour chose, to say the least, a very singular way to prepare his hearers for such an impression: "Verily, verily, I say unto you, the hour *is coming* and *now is*, when the dead shall hear the voice of the Son of God: and they that hear shall live." Would not his hearers understand him as speaking figuratively of a spiritual resurrection which was even then beginning to take place? Would they naturally think that by "the hour is coming and now is," he meant it was some thousands of years in futurity?

As our author believes that the parable of the tares and the wheat, and likewise St. Paul's expression, "*The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire,*" &c. relate to the same event that is described in the parable of the sheep and goats, we shall, for the sake of saving time, consider them all in one: "When the Son of man shall come in his glory, and all the holy angels with him,—then shall he sit upon the

throne of his glory, and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats," &c. [See the whole parable in the latter part of Mat. xxv.] Here our friend feels himself triumphant. As this passage is a description of the last tremendous judgment in eternity, he wonders, in his pleasant way, how it happens to resemble so much the preaching of those who hold 'the gloomy doctrine of future and everlasting punishment.' It is certainly a blessed thing to have strength of nerves to talk pleasantly and make a little sport while ascertaining and establishing the endless, the unutterable torments of millions of wretches, and among them some of the dearest friends we have on earth. It seems almost a pity to put a stop to this business, when he does it in so witty and lively a manner. But we pledged ourselves, if he would accompany us, to show him the wonders which he passed unnoticed in his first excursion; and here is one, viz. Christ positively declared that this *still further* judgment (as our author thinks it) should take place and be accomplished in the age in which he lived, or nearly eighteen hundred years ago!—"Verily I say unto you," said Christ, "that this generation shall not pass till all these things be fulfilled." Take notice that the passage under consideration, begins thus: "When the Son of man shall come in his glory, and all the holy angels with him,—then shall he," &c.; now our Saviour had just before, *in the same conversation*, fixed the time of this appearance in the most careful manner; "and they shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Verily I say unto you, this generation shall not pass till all these things be fulfilled." [Mat. xxiv. 30—34.] We have now shown our friend the wonder. We must leave it altogether with him, whether he will continue to call this the last and *future* judgment; but we humbly flatter ourselves he will find it impossible ever to forget the time, which Christ *said* he was describing, and of which those who heard him, must therefore have understood him to prophesy.

The next passage is 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done whether good or bad. Knowing therefore the terrors of the Lord, we persuade men.—But *we* are made manifest unto God; and I trust also are made manifest in your consciences." All that is necessary in order to show our friend his mistake on this passage, is to refer him to the original Greek. He will there perceive that it is the same verb *phanero* translated *appear*, in the beginning of the passage, and *made manifest*, in the latter part; so that the text should read, "For we must all be made manifest before the judgment seat of Christ, &c. . . . but *we* are made manifest unto God, and I trust also are made manifest in your consciences."—The *manifestation*, of which the

apostle is here speaking, was one that he carefully reminded the Corinthians he himself *had already* experienced. It would be a strange thing indeed if St. Paul meant by such language, to teach them that this manifestation was not to take place except out of the body, and at the distance of thousands of years in the future world.

We shall conclude *this* head with a few remarks on Heb. ix. 27, "And as it is appointed unto men once to die, but after this the judgment."—The *death*, here spoken of, our friend takes for granted to be that natural death which is appointed unto *all* men. But he has quoted only one member of the sentence; the whole reads thus: "And as it is appointed unto the\* men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Here, the *death* which is appointed unto the men, is used as a type or representation of Christ's being offered to bear the sins of many; and the *judgment* which succeeds that death, as a similitude of Christ's second appearing *without sin unto salvation*. But is not our author astonished that the *judgment*, which he thinks will be full of guilt and torment to the generality of mankind, should be considered by the apostle as a similitude of Christ's appearing without sin unto salvation? Accordingly as he represents the first part of this passage, it is impossible to make any thing but nonsense of St. Paul's comparison, unless we suppose that the future judgment shall be without sin to salvation, so as to agree in character with Christ's second appearing. But the fact is, our author has wholly mistaken the apostle's meaning. Let him turn to the passage and examine it in connexion with the preceding part of the chapter, and he will perceive that St. Paul did not allude to that *natural* death which is appointed unto *all* men; but to that figurative death; prescribed by the Jewish rituals for the high Priests, before they entered the Holy of Holies clothed with the breast-plate of JUDGMENT; and to their appearing afterwards to those without, for the *legal* justification of the people from their sins.

5. Lastly, the gentleman says, that the righteous are not rewarded, nor the wicked punished in this world; and consequently thinks it strange that they are not to receive their deserts *somewhere*. That rewards and punishments are not *generally* received in this life, he proves, he thinks, to a demonstration, by the fact that sunshine and rain descend equally on the virtuous and the vicious; and as Solomon says, (alluding to the common gifts of fortune) "All things come alike unto all," &c. By this it appears that our friend regards as nothing the "joy unspeakable" there is in believing, and "the wrath of God" which abideth on the sinner. No: these things are not fit to be named as reward and punishment; but cash, solid cash, stock, houses and lands are the great prize, the glorious crown; and they are *here* bestowed indiscriminately on the good and the bad. Well, be it so, then; they will, perhaps, be dispensed with

\* The article is in the original Greek; and ought to have been inserted in the English Translation.



a little more propriety in the future state. But what appears strange, is, that *righteous* people, (of whom our author supposes himself one) those great professors of religion, who are actuated by the spirit, not of the elder son, but of the *father* of the prodigal, the spirit, not of the murmuring labourers, but of the *good man* of the house, should find so much anxiety in their hearts lest poor, precious sinners be not punished *enough*, i. e. *eternally*! Says our author, "the goodness of God must lead him, sooner or later, to treat all his creatures according to their characters." He himself has not yet been treated so well as his character requires; but "sooner or later," God will faithfully pay up the arrearage, and give him all the blessings he deserves! God be merciful to us—sinners.

But, we are told that, when God does, in this world, make a distinction in his treatment of the righteous and the wicked, it is often in the favour of the latter, if Universalism be true. The old world, the inhabitants of Sodom, and the host of Pharaoh, were destroyed, on account of their sins; but their destruction was only the means of removing them instantly to heaven, while Noah, Lot and Moses were left to a long and tedious pilgrimage on earth. Now, let this subject stand in the very colour which our friend is pleased to put upon it; we will show him another wonder that he shall acknowledge equal to it. Murderers are taken and condemned to death; they are visited in prison by godly ministers, and converted, as we are told they often are, before the fatal day arrives; so that when the execution takes place, they go immediately to heaven, according to our author's own doctrine, there to sing Hallelujah, and to shout for joy at the wailings of those they murdered, who are now, perhaps in hell! Let this gentleman be consistent, now, and contend that the reason why such murderers arrive "so soon" in heaven, is, that they had committed murder, been judged unfit to live, and had their days shortened; whereas, had they avoided that crime, they must have lingered out a tedious life here, been, perhaps, blessed with no instructions from really pious clergymen, and gone to hell at last, like many a good *moral* man. When our author is provided with such wonders in his own doctrine, he surely need not seek them elsewhere. There is another wonder we wish to show him: he allows that the *reason* why God took away the inhabitants of the old world, &c. was, that they "*had corrupted their way before the Lord.*" Does it not seem strange that, because God did not approve of their wickedness, and therefore took them off from the earth, he should send them to a state infinitely *more* wicked, where nothing but incessant blasphemies and diabolical impiety reigns to all eternity! According to this, the *true* reason why he took them off was, not that they were *too* wicked, but that they were not wicked *enough*, and must be sent to hell to complete their character.

To conclude: when we see this gentleman making a show of his astonishment at his opponents' ignorance of the scriptures, and recollect that he himself mistakes *that* for a general judgment in

eternity, which Christ took the utmost care to assert should be fulfilled in his own generation; when we recollect that he supposed St. Paul to indicate the eternal damnation of the Israelites in the very discourse by which the apostle laboured to show that "all Israel shall be saved;" in short, when we recollect the many instances, which we have noticed, of his gross misunderstanding of the scriptures, we feel mortified that human nature can be rendered so blind by a foolish tradition, and yet so self-conceited. And when we consider that he is probably one who makes it the great business of his life to contend that the very best of men deserve, strictly speaking, nothing but infinite punishment, and at the same time that they are unjustly dealt with, if all men are to fare as well as they, hereafter; that even the saints have no merits of their own, and are in themselves, as unworthy as the vilest sinners, yet that God's ways cannot be equal, unless he give endless glory to the one, and inflict infinite vengeance on the other;—that it is, altogether the irresistible power and free grace of God that first converts the righteous and then admits them to heaven, yet that it would be partiality to grant the same blessings to other sinners no worse than they, when we hear him after all this, and much more of the same sort, jeering about the "strange structure" of some men's minds, we fall before the throne of God in anxious prayer that he would suffer none of the accidents or troubles of life to blight our reason, nor the damp cheerless gloom of superstition to extinguish that ray of understanding which is the candle of the Lord in man. MARCUS.

N. B. As the Editor of the (Falmouth) Nautical Intelligencer published the piece entitled "A Strange Thing," we would thank him to insert the foregoing.

Thus far says Marcus, in the Boston Universalist Magazine, in reply to this orthodox "Strange Thing." And thus far very good—but we have a word in reply, as follows:

In section number 4, it is thought *strange* that Christ should warn his disciples to fear God, because he is *able* to destroy both soul and body in hell, and the assertion is made, that "this is no good reason why we should fear *him*, rather than any other being, if it is known that he *will not* do it." Now it is very strange that it did not occur to the writer, that, according to his logic, if God is *able* to save all men, "this is no good reason why we should *love him*, rather than any other being, if it is known that he *will not* do it." For, "if it is known that there is no such place of future" happiness as heaven, (for all men,) and if God is so bad that he will not save *all* men, in heaven, "I do not see why the circumstance that he is *able* to do it," ought to produce love or gratitude in us towards him. Therefore, "In this case I cannot see the force of the argument," to *love* God, unless we are taught that the souls of all men will go to a place of happiness after the decease of their bodies. But the *strangest* of all, is yet untold. Namely—That the fact of God's *ability* to destroy the disciples of Christ, soul and body in hell, is conclusive evidence that he will do

it, when Christ declares of sparrows, five of which are "sold for two farthings," that "not one of them is forgotten before God;" and adds, "but even the *very hairs* of your head are all numbered. *Fear not*, therefore, [Why? Because] ye are of more value than many sparrows!" It is a *strange* conclusion, indeed, that God will remember sparrows, and forget, and destroy soul and body in hell, his own offspring, who, on his own confession, "are of more value than many sparrows! And more strange yet, that God should declare the fact of their value, and say unto them, "*Fear not*," when there existed an almost infinite cause of fear. (See Luke xii. 4—7.)

It is also *strange* that the passage "Marvel not at this," &c. (John v. 28, 29,) should be made to read "resurrection of *damnation*," when the same translators have rendered the same original word (*kriseseos*), JUDGMENT, in Rev. xiv. 7, which they translated DAMNATION in this passage! If this writer of strange things will compare Rev. xiv. 6, 7; xv. 1—4; and Psal. xvi. with John v. 22—30, it will be strange if he shall not be convinced, that God's judgment, by and through Christ, shall eventuate in the holiness and happiness of all nations. It is likewise strange that the editor of this paper should be the "one in fifty," who has the imprudence to drop this expression," and "others similar to it," without any explanation, but such as the *Scriptures* give of the passage!!!

It is strange that strange things multiply so fast as they do in this investigation. But, notwithstanding, it is *strange*, that this writer should alter Matt. xiii. 38, and supply the word *one*, to bolster up his doctrine of a personal devil, whom he must have as commander-in-chief of his fabled future Hell! It is strange if this writer is correct, in saying that the *furnace is a lake of fire*, and arguing that this lake of fire is in *another world*, and, at the same time, God can be correct, who declares, by his prophet, Isa. xxxi. 9, of his *fire*, that it is "in *Zion*;" and of "his *furnace*," that it is "in *Jerusalem*." And by his prophet Ezek. xxi. 17—22, that he will gather the Israelites into the midst of Jerusalem; as they gather silver, brass, &c. into the midst of a furnace: when, according to this modern wise man, the wicked Israelites are to be gathered into a *future hell*, after the dust of Jerusalem shall be scattered to the winds. And it is passing strange, that this writer did not even imagine that, if God's "fire is in *Zion*," Christ's revelation in *flaming fire*, must be in *Zion* also!

It is not strange that a man in error should conceive and utter absurdity; therefore, this writer says of 2 Cor. v. 10, that "Paul's language to the Corinthians upon the *future* condition of mankind, very nearly resembles the language of those who preach in opposition to the Universalists, the doctrine of *future* punishment." Then he gives as the language of Paul, that which has no resemblance to it; thereby proving a "strange thing;" namely—that those who "preach in opposition to Universalists, the doctrine of *future* punishment," preach, at the same time, in opposition to Paul!!! As this is a *very* "strange thing," we submit the facts to the

reader at full length. This writer says, that Paul says, "We must all appear before the judgment seat of Christ, that every *man* may receive the things *done* in the body, according to that he hath done, whether it be good or bad." But Paul says, "We must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done;" &c. The words printed in *italics* are supplied, (except the word *man*, which is an alteration.) Is it not strange that this writer should alter Paul's declaration, that "every one may receive the things *in body*," [not out of the body,] and make Paul say, "receive the things *done* in the body," when, according to him, Paul's preaching is the very thing itself, which consigns sinners to a *future hell*! According to Paul, the judgment takes place while the party is *in the body*: but this writer would prefer having the judgment after the party leaves the body, and very good-naturedly alters the Bible, and kindly assists Paul to relate the matter more to the writer's satisfaction! This is a little strange.

It is a strange fact, that this writer's "worthy ministers" never more unequivocally asserted the doctrine of *eternal* (future) punishment, than Paul's language, when Paul never said any thing about it!

It is strange that this writer should be a willing dupe to the deceptions of the translators of the Scriptures, and not be privy to the fact, that John, Rev. xx. 12, says not a word of the dead standing before God, but before the *throne* previously spoken of. Compare this passage and its connexion, with Rev. xiv. 6, 7, and you will learn that the judgment commenced with the preaching of the gospel, at the destruction of Jerusalem, which is the furnace where the Jews were gathered. Consider the *dead*, the carnally minded; the *sea*, as a figure of the Gentiles, or nations; the *earth*, the Jewish temporal dominion; and the heaven the Jewish church. It was at this time, that *another book* was opened, the Gospel, which is of life. And please to remember, that however *strange* the fact may appear, it is still a fact, that the "fire is in *Zion*," and the "furnace in *Jerusalem*." Therefore, your sinners are cast into Jerusalem, and not into a future hell. This, if you contend for a literal exposition, must arrest your strange progress; and if for a figurative one, you can find no figure to describe your imaginary tophet of modern times.

Again. In section 5 this writer concludes that, in this world, God treats the righteous and the wicked "essentially alike." And he considers it strange God should thus treat them here, unless he will deal differently with them in another world. Paul declares, that "neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God." If this is true, it will be strange if God should treat sinners less tenderly in another world than he has in this; for he is unchangeably the lover of their souls. Solomon says, "Behold, the righteous shall be recompensed in the *earth*, much more the wicked and the sinner." (Prov. xi. 31.) Now it is passing strange in the opinion of this writer, how the sun can shine, and



the rain fall, upon the righteous and the wicked at the same time, and the parties receive their deserts accompanied with these general blessings. Solomon and this writer are thus left at issue!

"Do you ask, reader, why so many readily receive the false and absurd doctrine which has now been considered? In the following scripture you have an answer:" 2 Thess. ii. 10—12. "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

The strangest thing yet, if it should happen, will be, the publishing of the above replies in the "CHRISTIAN MAGAZINE," which gave birth to the "Strange Thing."

*From the (Boston) Universalist Magazine.*  
**CELEBRATION.**

**Messrs. Editors.**—At the request of the Society, and agreeably to previous notice in the public prints, a number of ministering brethren assembled at Gloucester, Mass. on the 8d inst, for the purpose of attending the semi-century commemoration of the first preaching of Universal grace and salvation in that place, fifty years from that day, by the late Mr. John Murray.

This occasion awakened in many bosoms the most interesting and sacred recollections. The goodness and help of Divine Providence, "in the day of small things;" the faith, patience, and perseverance with which some endured trials; and the peace, joy, and triumphant hope in which many others had finished their earthly course, passed in review before us in the animated visions of remembrance, and reminded us of our sacred obligations of gratitude and faithfulness to Heaven, for the success and prosperity of that holy faith which now causes the pulsations of joy to beat high in so many hearts, in the full assurance of universal happiness, through the grace of our Lord Jesus Christ.

The public services of the morning were introduced by the reading of the second chapter of St. Paul to the Corinthians, first Epistle; and after singing, continued by an introductory address, by Br. Thomas Whittemore, of Cambridgeport, on the importance of the occasion, the propriety of commemorating the joy with which the proclamation of God's universal salvation was at first received by the believing Gloucesterians; the sufferings and persecutions through which they had contended for the faith once delivered unto them; and the success which had crowned their perseverance in the doctrine of impartial grace: after which he also offered the introductory prayer.

A sermon was then delivered by Br. Paul Dean, of Boston, from the 7th chapter of the 1st of Sam. and the 12th verse. "Hitherto hath the Lord helped us." In which were noticed the good Providence and favour of God, in sending to this country his servant, the late Mr. John Murray, to preach to its since free, independent and favoured inhabitants, the "Grace of God that bringeth salvation to

all men;" and in the success which attended and favoured his personal labours—in the courage and constancy with which the early believers of this Heavenly Doctrine met, sustained, and overcome the trials of excommunication, calumny, and oppression, in the name, and for the sake of christian liberty—in the progress which has attended this cause in that place, and in our commonwealth and country, notwithstanding the tide of determined opposition which set against it—and in the gift of Br. Thomas Jones, as a second gift and messenger of "good tidings from a far country," to be the Pastor and guardian of the first Universalist Church gathered in America. The mention of some of the many signs of the final and universal prevalence of this grace, the felicity which will attend its triumph, and the duty of those who are permitted to look for its coming, finished the discourse. The concluding prayer was by Br. Zelotes Fuller, of Charlton, Mass.

In the afternoon the first prayer was offered by Br. Barzillai Streeter, of Troy, N. Y. and the discourse given by Br. Sebastian Streeter, of Boston, from the 1st of Cor. iii. 10. "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon." In which it was ably and eloquently shown that Christ Jesus the Lord, as preached by the Apostle, John Murray, and others, is the only sure and precious foundation laid in Zion for the salvation of the world. He continued by describing the support and comfort which this benignant sentiment has yielded, and still yields its sincere followers in the hour of affliction and death, and concluded by ingeniously setting forth and defending the mild and happy influence which, as it advances, it will exert upon the minds and hearts of men, and upon all the institutions of society. Br. Ezra Leonard, of Cape Ann, made the concluding prayer.

The evening service of said day was commenced with prayer by Br. Hubbard H. Winchester, of Wilmington, Vt. and continued by an interesting sermon from Br. Hosea Ballou 2d, of Roxbury. Text Isa. lx. 2, 3, 4. "For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." He contrasted the views of religion which prevailed in these parts fifty years ago, with those more rational and enlightened, which are entertained at the present day; and inferred from thence the speedy approach of that blessed day when divine light and truth shall disperse the darkness, and fill the whole earth with the glory of the Lord, and bring all the sons and daughters of Adam to worship before him in the beauties of perfect holiness. These animating services were interspersed with excellent and appropriate music by the choir, attended by full and solemnly attentive audiences,

and closed with a devout prayer by Br. Thomas G. Farnsworth, of Newton, Mass. After which, we returned to Col. Pierce's, by whose christian liberality and attention, in connexion with others, we were entertained in a most friendly manner. By ourselves and many others, we feel assured this celebration will be long remembered, and numbered among the happiest occasions of our lives. And we cherish the hope and belief that the semi-century return of this day will be celebrated with religious gratitude and joy, until Christ shall have an altar in every place, and at every altar a herald of salvation ministering to his redeemed.

By order, PAUL DEAN.

P. S. The Editors of all Universalist periodical publications are requested to insert the above.

P. D.

*From the (New-Haven) Pilot.*

700,000 MINISTERS!!!

"Who," says Dr. Griffin, "will grudge the money he gives to form ministers of Christ! Man of wealth, should you bring forward one minister of the gospel, to lay himself out thus to change the destinies of men, and to make so wide an impression on the assembly at the last day, what would the wealth of a million of worlds weigh by the side of such an object. With what a young man can do for himself, \$600 will carry him from the plough to the pulpit,—and which of you would not give \$600 to *people a whole province of heaven?*"

The dwelling-house built for Professor Griffin, at Andover, cost over \$24,000! The interest of this sum, at 6 per cent, is \$1440. Two hundred and forty would have, it is presumed, rented a house for a follower of Him who had "not where to lay his head." The balance is \$1,200. Now I leave it for Dr. Griffin, assuming his own data, to calculate what this sum, thus annually squandered by him, on the lust of the eye and the pride of life, in the single article of a house, would effect in making ministers, and how many "provinces in heaven it would *people?*" When he has done this; let him extend his calculations, and find the amount of retrenchments which might be made in the general system of expenditure. In meeting-houses alone, and other public buildings, it cannot be doubted several thousand dollars\* have been expended to no better purpose than to satisfy the lusts of the flesh. Add to this what is superfluous in salaries; tables, apparel, furniture, &c. In this scrutiny, let not the Doctor leave a dollar of *superfluity*; for on *every dollar he has inscribed salvation!* Having done this, let him turn and count the cents and mites extorted from the poor, the widow, and the orphan, by the caterers of the Education and Missionary Societies, not to "people heaven," but to go into the pockets of the priesthood. This done, let him inquire how far those gross contradictions, inconsistencies, and abuses of his *religious system*, may have tended to alienate and disgust honest minds, and cause them

even to nauseate every religious profession? Let him review the history of an *educated priesthood*, from age to age—their contentions—their controversies—their bigotries—their butcheries, while professing a religion whose garments are meekness, humility, and peace, and whose essence is universal love unfeigned; a priesthood that has arrested the march of christianity in the world, and made the Heathen to blaspheme the name of Christ! Lastly, let him solve the problem, how the system which he here presents, taken in all its parts, can afford a rational hope of christianizing the Pagan world, or "peopling that kingdom wherein no hypocrite nor unclean thing can enter."

#### PEACE SOCIETY.

*From the Eighth Annual Report of the London Peace Society, we extract the following excellent remarks.*

Christianity is a religion of faith, which works by love—that is, the sincerity of our faith in Christ must be proved by such works as evince our love to man. The extent of this Christian obligation is not, it is to be feared, sufficiently considered. "This is my commandment," says the blessed Redeemer, "that ye love one another as I have loved you." Again, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" What love is this, which is so imperative a Christian duty? Not the love of our relatives—of our friends—of our country—nor of the particular religious party with whom we associate: a Pharisee might perform all this; but a disinterested love of the whole human race: for what says the Christian's Lawgiver? "Love your enemies; bless them that curse you; do good to them that hate you." And this law of love we must fulfil if we would be "the children of our Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans so?" With this clear path of duty set before us, how shall we account for the conduct of those who, when called upon to unite with others in promoting the Christian principle of love, in opposition to the system of War, manifest, by their answer, a total indifference on the subject; as though it was no concern of theirs to attempt to check the spread of crime committed by others, whilst their own temporal interests are not affected by it. Do they really think that a proposition, involving a Christian duty, is to be met by the same cool calculations as a proposal of a mere commercial nature? The question which it seriously imports them to consider, is not whether any *sensible* benefit to others may *immediately* follow their Christian attempt, but whether they can consistently refuse to make the attempt, and by so doing, refuse to bear their testimony against those antichristian practices, which oppose the Christian law of love. No work of Christian benevolence can be lost—it is sure to meet with its reward. The degree of success which

\* The chapel at Andover is finished with mahogany, and cost over \$40,000. One meeting-house in Philadelphia, cost \$60,000, another \$40,000, &c. &c.



will attend our endeavours to disseminate, by example and precept, the genuine principles of Christianity, may be safely left with Him who hath in his own power the times and the seasons. Suffice it for us, that we are humble instruments, in his hands, in our feeble, but sincere endeavours to promote his cause—a cause through which his name will be glorified in the fulfilment of the prophecy of the times of Messiah, “In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.”

*President Adam's Letter on the early Prevalence of Unitarianism in America.*

It may not be known to some of our readers, that about ten years ago, certain orthodox gentlemen in New-England republished a part of Mr. Belsham's *Memoirs of Lindsey*, in a pamphlet entitled *American Unitarianism*. This pamphlet contained many remarks by the American publishers, the object of which was to bring the Unitarian cause into contempt, and to destroy the influence of those gentlemen who had appeared as its advocates. One of the gentlemen, who was known to be active in making known the pamphlet on American Unitarianism, in his zeal for orthodoxy sent a copy to President Adams. The following letter was written in reply. As it may give information to many, respecting the origin of those principles of pure christian doctrine which have, of late, been so rapidly spreading throughout our country, we think it may be useful to give it a place in the *Christian Inquirer*.

[*Chris. Inq.*

“DEAR DOCTOR,

“I thank you for the favour of the 10th, and the pamphlet enclosed, entitled ‘*American Unitarianism*.’ I have turned over its leaves, and found nothing that was not familiarly known to me. In the preface, Unitarianism is represented as only thirty years old in New-England. I can testify as a witness to its old age! Sixty-five years ago, my own minister, the Parson Lemuel Bryant; Dr. Jonathan Mayhew, of the West Church in Boston; the Parson Mr. Shute of Hingham; the Parson John Brown of Cohasset; and perhaps equal to all, if not above all, the Parson Mr. Gay, of Hingham, were Unitarians. Among the laity how many could I name, lawyers, physicians, tradesmen, farmers! But at present I will name only one, Richard Cranch, a man who had studied divinity, and Jewish and christian antiquities, more than any clergyman now existing in New-England. More than fifty years ago, I read Dr. Clarke, Emlyn, and Dr. Waterland. Do you expect, my dear doctor, to teach me any thing new in favour of Athanasianism? There is, at present, existing in the world a Church Philosophic, as subtle, as learned, as hypocritical, as the Holy Roman Catholic, Apostolic, and Œcumenical Church. The Philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftsbury, Bolingbroke, &c. &c. &c. You may depend upon it, your exertions will promote the Church Philosophic, more than the Church Athanasian or Presbyterian. This

and the coming age will not be ruled by inquisitions or Jesuits. The restoration of Napoleon has been caused by the resuscitation of inquisitors and Jesuits.

I am, and wish to be,

Your friend

Quincy, May 15th, 1815.

Rev. Dr. Morse.

JOHN ADAMS.”

[*Unit. Miscel.*

LOVE.

Experience abundantly warrants the assertion, that we cannot love what appears unamiable, or hate what appears lovely; hence it is impossible to love God, while he seems dark and unlovely; while he shows no sympathy for us, and while we can discover no expansion of soul or light of mind in pondering his works or his providence. His paternal character must be seen, his love to his creatures must be felt, or they can never revere him in their souls, or make it the business of their existence to resemble him. The goodness or love of God, and that only, leads to repentance, moral improvement, and heavenly joy; consequently it should be held up in all the strength in which man can display it, that the sinner may be softened, reclaimed, and established in the path of virtue and happiness. Mistaken views of God and his revelation have filled the christian world with gloom, as misapprehensions of the true Divinity filled the Pagan world with blood, fire, slaughter, and untameable ferocity. If any would preach a religion that shall unite hearts and spread a cloudless day over the moral world, let him present christianity in its native loveliness, as the image of its divine author, and God will recognize its heavenly origin in the blessings that shall accompany and follow its triumph. [*Rel. Inq.*

ASTONISHING INFATUATION.

An extraordinary act of fanaticism took place at the Hotel, Carnarvon, on Monday last. A servant, who was there, borrowed an axe from one of the servants of the house. He took it into his bed-room, very composedly placed his left hand upon the foot of the bed, and with the axe in his right hand chopped it clearly off! Having thrown the hand under the bed, he came down, holding the stump, bleeding profusely, which must have caused his death in a short time, had not the waiter made use of a handkerchief by way of tourniquet, and by that means partially stopt the blood until surgical aid was procured. On the arrival of the surgeon, he was so exhausted, that farther amputation could not be performed, but it has since been done, and the poor man seems likely to survive. This horrific act of self-mutilation was effected for the avowed purpose of being better enabled to enter into the “Kingdom of Heaven!!!” Every possible care has been taken of him, and a person continually watches him; he has since been dull and silent, and it is much to be feared, that the delusion has by no means left him, and that some other member of his body, or indeed his life, may be the next sacrifice to his most unnatural mania.

Eng. Jour.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRISTIE-STREET.

Payable in Advance.

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, JANUARY 29, 1825.

NO. 19.

## TO THE EDITOR OF THE GOSPEL HERALD. PRIVATE THOUGHTS ON PUBLIC OPINIONS.

Sir—I was brought up from a child in the belief of one God, and that one was *three*; a mystery I could not understand, but was obliged to believe my teachers, that he was the God of Abraham, Isaac, and Jacob; which I take to be three different typical Characters of the most high God, the possessor of heaven and earth. That Abraham the friend of God, (with reverence I speak) represents God the Father, and I liken him to the electric fluid which is a dark fire as electricians well know, that exists in all nature animate and inanimate, (glass, silk, &c. excepted.) It is infinite in power and extent, in it we live, move, and have our being. Job xxiii. 8. seems to understand it, "Behold I go forward, but he is not there; and backward but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Does not this represent God the Father; or can there be a thing in nature to have such power and God not be there? Can any one prove that this is not really God? This fire was made visible to Moses in the Bush; it appeared as a fire on the Israelites' tents, to guide them in the night; in the works of nature hath he made a tabernacle for the sun. Psal. xix. 4. Electricians know that they can make this same fluid visible with their machines, and no doubt this same fire is attached to a body which God has created to retain it, as the sun, to give light and heat to the world, and cause vegetation, &c. This God who makes the clouds his chariot, and rides on the wings of the wind, he thunders with his voice, he maketh lightning for the rains, Psal. cxxxv. 7. May not this sun be styled the son of this electric fluid? and be a type of Jesus Christ, the son of God, as he emanates from this fluid, and is, the support of all animal as well as all vegetable life? The prophet Malachi, where he says, "unto you that fear my name shall the sun of righteousness arise with healing in his wings," seems to testify the idea that the sun is a type of Jesus Christ the Son of God, who suffered for the sins of the world, as when he gave up the ghost. When he gave up the ghost, it was the animal life or soul; but the spirit was divine, and went to the invisible world, while the soul or human life went into hell, grave, or pit, from whence he was raised by the glory of the Father, Rom. vi. 4. The sun was darkened for the space of three hours; perhaps, as an emblem of his being three days in hell, hades, or grave; and after three hours this fluid or fire returned to its former station, perhaps

as an emblem of our Lord's resurrection from the dead, as the poet says,

"Well may heaven be clothed with black, and solemn sackcloth wear," &c.

Perhaps my reader may say, I run from one thing to another; I grant it, and cannot help it. I am no Hebrew, Greek, or Latin scholar, and know nothing but from the Scripture. Here I beg leave to digress and make the inquiry, Where did our Lord's Spirit go during those three days? Peter tells us, 1 Pet. iii. 19, by his sufferings he went and preached to the spirits in prison, who perished in the days of Noah, when he and seven more only were saved in the Ark. If he preached unto them, what could be the subject of his preaching? he said he "came not to condemn the world; but that the world through him might be saved." Then it is reasonable to suppose, that he preached the gospel to them.

If he preached the Gospel to the antediluvians, who perished in the flood, may not that same preaching remain in force in the invisible world, in order to save and regenerate the spirits of those who die without having the knowledge of salvation by Jesus Christ? as it is said, he is able to subdue all things unto himself, and is the Saviour of all men especially of them that believe.

This leads me to another inquiry, What is the soul? Paul computes man to be body, soul and spirit. His soul was in hell, or hades, the grave, as David says, "Thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption." There is no work nor device in the grave. The grave cannot praise thee. But he was raised from the grave by the glory of the Father. Rom. vi. 4. The soul is the animal life, the life is in the blood. Lev. i. 7—11, which is not to be eaten, but poured out as water, in honour of that blood that was shed for man's transgression. God is a spirit. How came Jesus to have a soul? now the spirit searches all things, even the deep things of God. The spirit is the masculine, and begetteth. Jesus was not made, nor created, but begotten, says Gabriel, the Holy Ghost shall overshadow thee, (viz. the virgin Mary) and thou shalt conceive and bare a Son, and that holy thing shall be called the Son of God; and thou shalt call his name Jesus, [a Saviour,] for he shall save his people from their sins, (not in them.)

This was the means Infinite wisdom used to join himself to the human family, by taking on him the seed of Abraham, as Jesus says, "My Father is greater than I." And again: "I and the Father are one." There is but one God. I am the Mediator, or the word, an instrument (if I may so speak,) by which I may make known the mind of God to the



human family, so that he is not a God abstracted from the Father, but only united in him. Well might the Queen of Sheba, when she came to see the wisdom of Solomon, which was typical of this, or of the means whereby God brings men to glory, when she saw the order of his servants, the meat on his table, &c. and his ascent up into the House, there was no more spirit in her. She said, the report I heard in my own country, the half was not told me. 1 Kings x. 3, 4, 5. That they may all be one; as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. John xvii. 21. I came forth from the Father—and again I leave the world and go to the Father. John xvii. 28. But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth (not ghost) which proceedeth from the Father, he shall testify of me. John xv. 26. If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter that he may abide with you for ever, even the spirit of truth whom the world cannot receive, because it seeth him not neither knoweth him, but ye know him for he dwelleth with you, and shall be in you. John ix. 15. For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. Heb. iv. 12.

What constitutes a spiritual Israel is seen here as in a figure, Gen. xxxii. 24. And Jacob was left alone: and there wrestled a man with him until the breaking of the day, and when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint as he wrestled with him, (this is a very delicate subject as well as important, and ought to be read with seriousness and caution, and not cast as pearls before swine.) And he said, Let me go for the day breaketh, and he said I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said Jacob, (a supplanter.) And he said, Thy name shall be called no more Jacob, but Israel: for as a Prince hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee; thy name? And he said, Wherefore dost thou ask after my name? and he blessed him there. This was God that wrestled with him in the similitude of man, called the Holy Spirit (or ghost.) And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved. And as he passed over Peniel, the sun rose upon him and he halted upon his thigh, therefore the children of Israel eat not of the sinew that shrank, which is upon the hollow of the thigh, because he touched the hollow of Jacob's thigh in the sinew that shrank. Read 1 Cor. xii. 23.

But what is the God of Jacob? He is styled the Holy Ghost. I do not approve of the word *Ghost*, as it is so much used for the appearance of a person after death, makes it appear as a separate or third person in the Godhead. When we feel the heat of the sun in the firmament, we might as well say there are two suns in the firmament, as to call the

Holy Ghost or Spirit, a person in the Godhead, when it is properly the united influence of the Father and the Son. No man can come unto me except the Father draw him. No man can go to the Father but by me, I am the door. John x. 7. Gen. xlix. 24. The arms of his hands were made strong by the hands of the mighty God of Jacob, that is by the Holy Spirit, and wherever the God of Jacob is mentioned, it means the Holy Spirit, as the God of Abraham means God the Father. The fear of Isaac means obedience to Jesus Christ, who is the sun of righteousness to all christians. Malachi iv. 2. If a man keep my commandments I and my Father will love him, and we will come and make our abode with him, and the Spirit shall take of the things of mine and shew them unto you. How sayest thou Philip, shew us the Father? Whosoever hath seen me hath seen the Father. John xii. 45. In the beginning was the word (that is the medium between the spirit and the flesh, to make humanity understand the mind of God.) 1 Tim. iii. 5. And the word was with God, (that is he and the Father were together in the same body,) and the word was God, (because they are one) all things were made by him, and without him was not any thing made that was made. Quere. How could all things be made by him when he was not born until four thousand years after the creation? I answer, by the same Jesus who was in the bowels or heart of God, as much as Isaac was in the loins of Abraham when God made the promise to Abraham.

It appears unto me, that the word Ghost is used by the translators very improperly. I would ask, What is a ghost? and What is a spirit? If God is a spirit, no doubt he is a Holy Spirit, and to call him a ghost, would be giving him a nick name, to frighten the timid minds of children and silly women. The Holy Spirit is so sacred a name as not to be trifled with, and I could wish the name of ghost was taken out of the Scripture, except where it may be used concerning humanity only. But the manifestation of the spirit is given to every man to profit withal. 1 Cor. xii. 7. If the word ghost was put here, where Paul is describing the different operations of the Spirit of God, how would it grate, the ear of those that hear? Now there are divers gifts, but the same (ghost) spirit, and there are differences of administrations but the same Lord. For to one is given by the spirit the word of wisdom, to another the word of knowledge, by the same spirit; to another faith, to another the gift of healing; to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kind of tongues, to another the interpretation of tongues, but all these worketh that one and the self same spirit dividing to every man severally as he will, for by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. Thus, Sir, I have endeavoured to shew my sentiments concerning my Creator and Redeemer, and shall be glad to see your remarks thereon, either in correction or approbation. I conclude with deference to your judgment. Yours, respectfully, WM. DUKES.

*Note*—We publish the above by the request of the writer. It is proper for any man to publish his opinions and views. It is before the reader, who can make his own remarks. We do not understand the writer fully, and will not offer a comment on what appears to us to be, mysticism. Eo.

FOR THE GOSPEL HERALD.

### CALVINISTIC VIEW OF THE DIVINE GOVERNMENT.

In the "Arians' and Socinians' Monitor," by John Macgowan a Calvinistic minister, author of "Socinianism Brought to the Test"—"Dialogues of Devils"—"Death a Vision"—"The Shaver, Budget," &c. we find the following horrid description of the never-ending abode, which the ferocious and vindictive god of Calvinism has prepared for the non-elect.

"I looked down into this frightful cave, but what did I see? No gilded beauties, but the stupendous arches of dread perdition. O! shall the direful idea ever be erased from my mind! a rolling flood of flaming liquid did play in these sable these frightful vaults; every revolving billow turned up to the inflammatory surface an innumerable company of floating spectres, and, at the same time, with its sinking front, immersed a number equal to that it turned up. Dreadful was the howl! Inexpressible were their direful yellings. I saw likewise standing on this burning lake, a numberless company of squalid infernals, armed with flaming instruments of death, with which they exercised the most unaccountable cruelty on the unhappy worldlings who had involved themselves into unspeakable torment, inextricable ruin. In the midst of all, I beheld one person who stood for some time on the sulphureous billows, surrounded by an enraged company, who with red hot irons kept pushing him; deep despair and wild destruction lowered on his condemned countenance. He raved, he foamed, he wrestled and then sunk down in silent despair, sullen and pensive whilst the direful floods of omnipotent vengeance rolled upon him. After the space of about half an hour, I perceived him cast up at the farther side of a rolling billow, and after some violent struggles he stood erect, and in horrid distraction said, *damnation*. Ah, me, is this the damnation I was so often threatened with by the *Calvinists*, and as often laughed at it as a fanatic's dream? As he had thus spoke, I beheld him surrounded by a squadron of black infernals, who cut their way swifter than the wind through the smoky arches of tophet; they surrounded, seized and carried him away, as I supposed, to renewed torments, by reason of his hideous shrieks that reached up unto heaven."

In the same work, we find the Deity described as follows—"The imperial Judge, who filled the majestic seat with stern vengeance frowning on his irreconcilable countenance, and dire displeasure lowering on his tremendous brow, always incessantly does the breath of Jehovah as a stream of brimstone, with ardour intense, continue to burn," &c.

It has been well observed, that a Calvinist to be

happy, must steel his heart against those benevolent and sympathetic feelings which God and nature have implanted in our constitution. He must rejoice in prospect of a bliss, which it is probable many deservedly dear to him will never share; to the sacred claims of friendship, kindred and domestic love, he must be insensible, or in many cases these valuable connexions will be to him sources of misery. What a heart must that man possess, who can kindle into rapture at the anticipation of a joy from which his faithful friend, his father, child, or brother, or the wife of his bosom may be eternally excluded! Who even hopes to be reconciled to their perdition, and to rejoice in it as demonstrating the glory of his God.

Governor Clinton, in his message, (1825,) says, "The great object of *good* government is to secure the greatest happiness of the greatest number under their care." This maxim I think is indisputable. Let it be applied to the Divine government, then we shall see that God is the benevolent Father of the universe. That he *created* his intelligent offspring for no other purpose than to make them happy. That he is all-wise, and knows the best. That he is almighty, and able to produce the most effectual means to accomplish his great design. We shall see that sin, pain and death, are among the instruments he employs to effectuate his purpose; that a time must therefore come, when purity and happiness will universally prevail, because in the hands of an all-wise and almighty Being, the means must ultimately accomplish their designed end. That no consistent conception can be formed of the perfections and government of the Deity, without supposing that all are included in one great plan of benevolence, and that every event is contributing in its measure to the promotion of that plan.

How glorious the belief, that there is seated at the helm of affairs, a benevolence that cannot fail, a wisdom that cannot err, a power that cannot be obstructed! That this Being desires, and will accomplish the final and everlasting happiness of *all* his creatures, that the period will certainly arrive, for the mouth of eternal Truth hath spoken it, when *every* intelligent being of the vast creation of our God, upon a review of the dispensations of His providence, will burst forth into a rapturous shout of praise, saying, "Alleluiah, for the Lord God Omnipotent reigneth."

J. L.

[See Dr. Smith's Illustrations of the Divine Government.]

### EFFECTS OF A WIND OF DOCTRINE.

Mrs. C. M. Thayer, who a few years since left, and "handled without mittens," the Methodists, and joined herself to the New-Jerusalem folks in this city, has again entered the fold of Methodism, and stigmatized, as "*husks*," the doctrine and opinions she so recently eulogized and admired. We are disposed to say, there is not much loss or gain in these frequent transfers. We publish the following as a "matter of curiosity," and a suitable comment on the stability, judgment, and discretion of the wise and prudent.



*From the Cincinnati Gazette.*

Perhaps it will be remembered, by this community, that the New-Jerusalem church reprinted, in this city, a small pamphlet, written by Mrs. Caroline M. Thayer, which was generally called her "Recantation of Methodism." It may not be known generally, that Mrs. Thayer has returned to the Methodist church: and if known, the motives which induced her to return, may not be generally known. Mrs. Thayer is now a member in Chillicothe, (O.) and as I have received a letter from that place, containing an extract from her written application for readmission in the M. E. Church—by her permission, I send it to you for publication. Thus justice may be done to all. J. P. D.

*Extract of a letter from Mrs. C. M. Thayer, to the Parson John F. Right.*

Dear Sir—"As you desired me to reduce to writing the request I made to you verbally, I proceed to state the reasons which have induced me to ask a renewal of my connexion with the Methodist E. Church. It is my wish to be admitted, because I think I acted rashly and imprudently in withdrawing from that Church; in the bosom of which I have experienced much of the mercy of our God and Saviour. In the ardor of zealous excitement, I did not perceive how much of personal and local feeling entered into my views: and I have been led to see the differences of opinion, of which I have been too tenacious, are mostly nominal.

I wish to be readmitted, because I believe the order and discipline of the church abundantly better calculated, than any with which I am acquainted, to keep us steady to our duty to God and to each other.

It is my wish also, because I have a warm affection for the church, as that in which I first found the blessed Jesus an all-sufficient Saviour. The period of my separation has been a period of darkness and trial; and although I was sincere, in embracing the doctrines of the church to which I attached myself, I have since found that opinions are entertained in that church, I can by no means receive.

My mind has been wandering in a labyrinth of speculative principles, and as I see no end to polemical inquiry, I have resolved to lay it aside altogether, and rest contented with believing that "Jesus is God over all, blessed for ever;" and "In him we have redemption, even the remission of our sins."

My heart and eyes overflow, when I reflect on the amazing mercy of the Lord, who has kept me from turning again to the "beggary elements of the world," and has brought me at last to be willing to leave the husks of speculative inquiry, and to return to my Father's house, where there is bread enough, and to spare.

You will have the goodness to lay this communication before the official members of the church, and however they may decide, consider me as your friend and sister. CAROLINE M. THAYER."

Chillicothe, (Ohio) 1824.

FOR THE GOSPEL HERALD.

Mr. Editor—The orthodox people of our day, and indeed all who believe the Bible to be a revela-

tion from God, agree in this, that the book is consistent and in perfect harmony one part with another. Baptists, Methodists, Hopkinsians, and those of the various denominations in the world, without hesitation acknowledge this proposition, and many we presume grant that it is so, more from a kind of awe and reverence to those who are called of men Rabbi, Rabbi, than from a consummate knowledge that it is the case. For my part, I readily admit that I cannot see the book to be so consistent as some conceive it to be; there are, or at least appear to me to be, many palpable contradictions; but as my view of the subject may not be correct, I therefore take the liberty of submitting for your candid consideration, a few of the passages which I think substantiate the truth of my declaration. My object is truth, and the asseverations of God by his holy prophets, the medium through which I would obtain it.

I read in the book, as follows: "Ye *will not* come unto me that ye might have life." It is rational to conclude, that those spoken of *could* come, and receive the life as a consequence; or there would be no propriety in saying, "Ye *will not*," &c. when they possessed not the ability so to do. This I presume will be granted. In John vi. 44, it is declared, that "*no man can come to me, except the Father which sent me draw him.*" God, in the preceding verse, addresses them as being *unwilling* to come, &c. but in the quotation from John, it is positively asserted that "*no man can come to him,*" that is of himself. Rev. iii. 12, I find these words, "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," &c. Also Rev. xx. 7, "he that overcometh shall inherit all things." Here the inheritance of all things is predicated on the condition that he overcometh, but if he fails in doing this, the inference is, that he will not obtain what is spoken of. We are informed that salvation is "not of works lest any man should boast," consequently man is not the saviour of himself. If man cannot by any act of his, merit his salvation, why is it said, "him that overcometh shall inherit all things?" And also, that "we are labourers together with God?" Again. We read, that "whosoever is born of God sinneth not;" and what is required to be born of God, is to believe that Jesus is the Christ. If any man ever believed this, it follows, that he has been born of God, consequently does not sin. In direct opposition it is declared, that "If we say we have no sin, we deceive ourselves and the truth is not in us." Also, "that there is not a man that liveth and sinneth not." Matt. xxviii. 18, Christ says, "all power is given me in heaven and earth." Here we have a positive declaration that all power is given to Christ; and if this be true, the Father of course has none at all; but in John xiv. 28, Christ declares, that the "Father is greater than I."

By inserting the above, together with your remarks in the Gospel Herald, you will confer a favour on

C. P.

January 20th 1825.

## REMARKS.

Our correspondent has removed the difficulty from his first quotation, by saying that man cannot come "*of himself*." Christ declared the truth to the Jews, and estimated their pretensions correctly. Christ declares as much as this, that the Jews had neither the disposition nor ability to come to him. We can discover no contradiction here. Farther—when God's purpose of love is considered, in relation to the blinded impotent Jews, there is also no discovery to be made derogatory to His character as a good Being.

The passages quoted from the book of Revelation, do not contradict the doctrine that God draws men to Christ, and enables them, by the influences of *His Spirit*, to overcome, &c. Man, therefore, is, in this sense, "a labourer with God." But, if man himself could overcome, he would labour with or by himself; and God have no part nor lot in the matter.

Of the quotation from John's epistle, "Whosoever is born of God sinneth not;" we find an explanation in the words, "every one who *loveth* is born of God." Surely, a "man cannot sin" in *loving* his brethren of the human family. Again, "As many as are led by the *Spirit* of God, [Love,] they are the children of God." When a man is led by God's Spirit to *love* mankind, he is "born of God, and cannot sin." The "direct opposition" of our correspondent, contains no contradiction. For all men have sinned, and would be liars in asserting the contrary. Therefore, they have sin.

The last difficulty is the declaration of Christ, that "all power is given me in *heaven* and in *earth*." C. P. concludes from this declaration, that God has no power. Read this—"The Gospel of Christ is the power of God," &c. Consider that words are *pictures of ideas*,—let reason dictate, and ask yourself, When I read Ephes. i. 20, 21, of Christ, that God hath set him "*far above all principality and power*," &c. "not only in this world, but also in that which is to come," must I conclude, hyperbolically, that Christ is raised to a *greater* than almighty or omnipotent power? You can solve the difficulty by reading the following—Heb. vii. 26, of Christ, that he is "*made higher than the heavens*." There is no power in heaven or earth, contrary or adverse to Christ, that shall not become subject to him. Christ exercises the power given him, in heaven, and in earth, to do the will of God who sent him. Suppose the king of England has a son, and confers on that son, all power in Upper and Lower Canada, and the son exercises the power thus given him, to do the will of his father; would you infer from this, that the king of England is become impotent, and destitute of all power? Would not your conclusion be, that the king and his son are one in agreement, and design, and that the power given the son, is given to subserve the interest, and not to derogate from, or to destroy the power of the father? The Father is *greater* than the Son, or he could not confer power upon him. Christ is made higher than the heavens, but not higher than God who made the heavens.

## TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—Last evening I attended a Methodist meeting in my neighbourhood. After I arrived at the place appointed, (a private house,) a member of their church withdrew into another room, and informed the speaker, (for I cannot call him a preacher,) that I, a Universalist had come to their meeting. The speaker's name is, I am informed, Elisha Andrews. His text was 1 Tim. i. 15, and from that text he took the liberty to address me personally, (although I never saw him but once before, and never spoke to him,) by saying, "Sir, you believe," &c. From about one third of his sermon addressed to me personally, I select the following.—He said, "Sir, you believe that mankind will go to heaven in *their sins*; but, Sir, God expressly declares in his word, that if you die in your sins, where God and Christ are you can never come." Again, "Sir, you believe that man can repent after death; but, Sir, God declares, that there is no work nor device, nor knowledge in the grave. Now, Sir, how will you repent when you have no knowledge?" And much more in the same personal way.

After the meeting closed, I told the gentleman, that if he would call the next day at my house, or at the school house, (both within half a mile, and in his route) I would answer every objection, he would bring against the Universal doctrine, or admit his.—To which he replied, "He had no time." I then told him, that I wished to clear the character of God and Christ from his aspersions, and wished him to appoint his own time and place; and if he accepted that I would give the neighbourhood a general invitation to attend. He then declined meeting me at all, and I then left him.

It was well known that the time I requested him to meet me, was leisure time with him; and that he did not remove half a mile, until the middle of the afternoon of the next day. The gentleman who informed him that I was present before the meeting began, has since told me, that he had time enough to meet me if he had been disposed to do so.

Respectfully Yours,

J. B.

Hunter, Dec. 25, 1824.

*Note*—Our correspondent need only to remember that the ancient Pharisees spoke all manner of evil falsely against believers in Christ; to prevent surprise when modern Pharisees do the same. Surely it will fare hard with some pious folks, if, according to their doctrine, liars shall be punished in a future and eternal Hell?

ED.

## SPECIMEN OF MODERN CHARITY.

The following singular trial occurred in Philadelphia, before one of the Aldermen of the city, on the complaint of a poor woman who had been charitably employed by the Head of a female Benevolent Institution to do needle work, for which she refused to allow the complainant the usual price. There is, perhaps, no doubt the lady's intentions were good, though we should infer neither her intelligence nor her temper precisely qualified her for the station she held; and she really thought she was doing a benevolent deed toward the poor woman, when, in fact,



she was robbing her of nearly half the wages of her industry; a mistake which is not unfrequently made by many individuals as well as Charitable Societies in the employment of the poor.

*Balt. Saturday Herald.*

"Mrs. A. the complainant, stated to the Court, that she was a poor woman, and that she had applied to Mrs. B. a lady holding a high office in one of our Female Charitable Institutions, for work—that she had obtained work from her—that at one period she had made up some coarse shirts at 19 cents each—and that subsequently Mrs. B. having been satisfied of her qualifications to do finer work, had sent her some linen at 37 1-2 cents per yard, to make up—that nothing was said about the price, but that they were to be finished as gentlemen's shirts are usually finished—and that they were for the son-in-law of Mrs. B.—that when the shirts, eight in number, were taken home, Mrs. B. would allow but 50 cents a piece—that they were well worth one dollar each, and that to recover that sum, the suit was brought.

To this statement Mrs. B. replied—that as an officer of the Female Charitable Society, she had been applied to by Mrs. A. for work, and that as a matter of charity, she had given it to her, that she was well enough satisfied with the work when brought home, but not with the price; and that she had plenty of poor people who would have been glad to make the shirts for fifty cents each.

To a question from the Alderman, she replied that the Society was a charitable one, and established in order to supply poor people with work, that she had been imposed upon, but now she was before a Squire, and expected justice.

*Alderman.* I presume Madam, you are willing then in this case, that justice should be done.

*Mrs. B.* Yes, but I will never pay her more than 50 cents a piece for making my son's shirts, I could have got plenty of people to make them for that.

*Ald.* You are Presidentess of this Society?

*Mrs. B.* Yes I am, and you see the way I am imposed upon.

*Ald.* And you gave this work to Mrs. A. purely out of charitable and benevolent feelings?

*Mrs. B.* Yes, I did, there were many poor people that would have made the shirts for 37 1-2 cents a piece, and I am now very sorry I did not give them to one of these persons.

*Ald.* Pray how much would these shirts have cost your son, had they been made by a lady, who was not in necessitous circumstances?

*Mrs. B.* I don't know Sir, perhaps the cost of the linen per yard, perhaps a dollar; but the persons who work for our Society, always work for less than persons who are not poor.

*Ald.* Is that the charity of your Society? and can you be so blind as not to perceive that when you gave those shirts to be made for your relation, by this poor woman, that you were actually receiving charity from her?

*Mrs. B.* Charity from her, Sir! No, Sir, I scorn it; I am no beggar, Sir.

*Ald.* I did not say you were. You declare yourself, that these shirts would have cost 37 1-2 cents,

if made by a person in comfortable circumstances, and now, as a poor person has made them, you pay but 50 cents; do you not then receive from her 37 and a half cents, for the 'privilege' you allow her of earning 50 cents?

*Mrs. B.* I gave her the shirts to oblige her, others would have made them for still less than I offered, and you will never convince me that I am wrong. There are other men as good as you are, and who know as much, that say I am right.

*Ald.* I am sorry such is the opinion of any good man. I am sorry that any rational being will so prostitute the kinder feelings of the human heart, prey upon the necessities of the poor and starving, and then try to convince others it is charity. My opinion is that you should pay this poor woman, the same price for the shirts that you would probably have been obliged to pay to one for making them, who was not unfortunately compelled to apply to you for work, and I shall enter judgment accordingly.

#### REMARKS.

We have published the above, from a firm conviction that it is, in *doctrine* and *practice*, about a fair sample of the *charity* of modern times; growing as a *native* plant out of the Pharisaism of *ladies* and *gentlemen* of high pretensions to *religion*. We have read of "tender mercies" which "are cruel." The above is an account of *charity*, which is uncharitable to all intents and purposes. These facts authorize the declaration, that the good name of *Benevolent* and *Charitable*, is derived in some instances at the expense of the sacrifice of those principles, the liberal exercise of which is indispensable to entitle any person to the character of *honest* in the sight of God and man.

Thus much for the popular religion of the times. God be praised that there exists in *theory* (even among men,) the religion of Christ; and that here and there scattered in the wild waste of human pretensions, a solitary being can be found, who will sometimes practise it. As this religion is explained and enforced by the inspired writer, in a more clear and energetic manner than we will pretend to, he shall speak for himself.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 John iii. 17—19.

From the (Providence): Christian Telescope.

#### APPEAL TO THE PUBLIC.

##### INTRODUCTION.

The charge preferred against Br. Richard Eddy, being brought before about 300 members of the church, at a season of communion; in which his views were grossly misrepresented, and he having no opportunity to remove that false impression, except in the presence of twenty-one of the members of said church, renders it necessary for him to appeal to the tribunal of an impartial public.

## APPEAL.

On Wednesday Evening, November 3d, Mr. Richard Eddy was called before the committee of Parson Wilson's church; (he having attended to the call of previous committees.) Mr. Eddy stated to this last committee his religious views, as he had formerly done to the other committees, and observed, that he had stated, and again repeated his request for a dismission to join the Universalist Church. The Pastor, Parson Wilson, observed, that no person should have a dismission to go to that *synagogue of Satan!* The committee then concluded to call a church meeting of male members the next Wednesday evening. On Sabbath, Nov. 7th. at their communion season, and before the whole church, say about 300 members, the Pastor stated, that there must be a church meeting for discipline, on the succeeding Wednesday (10th Nov.) on account of two of their members, one of which Mr. Richard Eddy, *denied all the fundamentals of the christian faith.* The meeting above noticed, convened, which consisted of but TWENTY-ONE males: when Mr. Eddy arose and read the following:

"Brethren—You are doubtless acquainted with the design of this meeting; it is, therefore, unnecessary that I offer any remarks by way of explanation.

My views, with respect to the christian religion, are well known to many present; but I have been, as I understand, accused by the Pastor of this church, of denying the fundamental principles of the christian faith. To this, I feel myself in duty bound to reply, "touching all things whereof I am accused" before this church: wherefore, I beseech you to hear me patiently. I shall in as brief a manner as possible, explain to you; my respected brethren in the Lord, my present views of the Christian scheme. I declare unto you all in the presence of the all-seeing JEHOVAH, the following to be the essentials of my faith, as drawn from the scriptures of divine truth.

*First.* I believe in one GOD, who is *omniscient, omnipotent, and omnipresent*; the CREATOR and sole Proprietor of the universe.

*Second.* I believe in the Lord Jesus Christ, appointed and elected of God, to be the propitiation for the sins of the whole world; that *his* is the only name given under heaven among men whereby we must be saved.

*Third.* I believe in one baptism, namely, the baptism of Christ; "he shall baptize you with the Holy Ghost and with fire;" and that this baptism is that which can alone cleanse from moral pollution, and bring us into the enjoyment of eternal life.

*Fourth.* I believe in the doctrine of rewards and punishments, as taught in the scriptures of divine truth. "The righteous shall be recompensed in the earth, much more the wicked and the sinner." "There is no peace to the wicked, saith my God." "The way of transgressors is hard." "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons" with God. "That no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto

them which are exercised thereby." "Great peace have they that love thy law, and nothing shall offend them." "For the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.

*Fifth.* I believe that all mankind are judged according to the deeds done in the body, by the man Christ Jesus, who is appointed of God the judge of quick and dead. "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." "Now is the judgment of this world; now is the prince of this world cast out; and I, if I be lifted up from the earth, will draw all men unto me." "For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end of them be that obey not the gospel of God." "And when he is come (the Comforter) he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and you see me no more; of judgment, because the prince of this world is judged."

*Sixth.* I believe that Jesus Christ, as stated by himself, "came down from heaven, not to do his own will, but the will of him that sent him." "And this (saith he) is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

*Seventh.* I believe that all things are given to Christ in the covenant of redemption: for it is written, "The Father loveth the Son and hath given all things into his hands." "And thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." And the Saviour declares, "All the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." I believe the will of God embraces the salvation of the whole intelligent creation. "God will have all men to be saved and come unto the knowledge of the truth." I believe this to be the revealed will of Jehovah, and a will of purpose. "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ; both which are in heaven, and which are on earth, even in him." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Lord and Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel."

*Eighth.* I believe all mankind will be raised from a state of death and corruption to immortality and eternal life. "For as in Adam all die, even so in Christ shall all be made alive." "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on



incorruption, and this mortal must put on immortality.

These are my present views, drawn from the lively oracles of God; and I submit to you, brethren, whether with these views you can in charity and christian candour, deny me the prerogative of christian fellowship. But, knowing that many of the members of this church do not consider me entitled to their fellowship, and agreeable to my own feelings, I request a letter of dismission to the **FIRST UNIVERSALIST CHURCH** in this town, with such a recommendation as you can conscientiously bestow."

After which, some questions were asked him, and among the rest, the following, which are here given to the public, in order to show what this church consider the *fundamentals* of the christian faith. "Do you believe in a real personal devil, that was once an angel of light?" "Do you believe in a general judgment, and rewards and punishments after the general resurrection?" These questions being answered in the negative, it was considered proper to withdraw fellowship from him, and deny to him the prerogative of the christian name.

On which a motion was made, of which the following is given as a correct copy from the clerk's book.

"At a meeting of the Beneficent Congregational Church of Christ, in Providence, holden in their vestry, November 10, 1824—when the standing of our brother, Richard Eddy, was taken into consideration, he having avowed his belief of doctrines, which in the view of this church, are contrary to the scriptures of truth. Therefore, voted to withdraw watchcare and fellowship from him.

Attest, **JOHN DUNWELL, Clk. pro tem.**

A true copy of the records;

Attest, **WALTER PAINE, Clerk."**

About two-thirds of the *twenty-one* rising in favour of the motion; when Mr. Eddy arose and requested a written copy of the reasons for his exclusion from the Church. After a few words, the Pastor told him he was no longer a member of this church, and that he might withdraw.

How far this conduct savours of the christian spirit, or partakes of the mildness and candour of christian charity, is left for the calm reflection of the christian public to decide.

Nothing that appertains to these proceedings would have been given to the public, had not the character of brother Eddy been assailed with the slanderous epithets of **INFIDELITY** and **ATHEISM!!!!**

From the *Christian Examiner*.

#### FUNERAL HYMN.

He has gone to his God; he has gone to his home;  
No more amid peril and error to roam.

His eyes are no longer dim;  
His feet will no more falter;  
No grief can follow him;  
No pang his cheek can alter.

There are paleness, and weeping, and sighs below;  
For our faith is faint, and our tears will flow;

But the harps of heaven are ringing;  
Glad angels come to greet him;  
And hymns of joy are singing,  
While old friends press to meet him.

O honoured, beloved, to earth unconfined,  
Thou hast soared on high; thou hast left us behind.

But our parting is not forever;  
We will follow thee by heaven's light,  
Where the grave cannot dis sever  
The souls whom God will unite.

Yes, visions of his future rest  
To man, the pilgrim, here are shown;  
Deep love, pure friendship, thrill his breast,  
And hopes rush in of joys unknown.

Released from earth's dull round of cares,  
The aspiring soul her vigour tries;  
Plumes her soiled pinions, and prepares  
To soar amid ethereal skies.

Around us float in changing light  
The dazzling forms of distant years;  
And earth becomes a glorious sight,  
Beyond which opening heaven appears.

We did not part, as others part;  
And should we meet on earth no more,  
Yet deep and dear within my heart,  
Some thoughts will rest, a treasure'd store.

How oft when weary and alone,  
Have I recalled each word, each look,  
The meaning of each varying tone,  
And the last parting glance we took.

Yes, sometimes even here are found,  
Those who can touch the chords of love,  
And wake a glad and holy sound,  
Like that which fills the courts above.

It is, as when a traveller hears  
In a strange land, his native tongue,  
A voice, he loved in happier years,  
A song, that once his mother sung.

We part: the sea will roll between,  
While we through different climates roam;  
Sad days, a life may intervene:  
But we shall meet again—at home.

From the *Christian Examiner*.

#### THE FALL OF NIAGARA.

The thoughts are strange that crowd into my brain  
While I look upward to thee. It would seem  
As if God pour'd thee from his hollow hand;  
Had hung his bow upon thy awful front:  
Had spoke in that loud voice which seem'd to him,  
Who dwelt in Patmos for his Saviour's sake,  
The sound of many waters, and had bade  
Thy flood to chronicle the ages back,  
And notch his centuries in th' eternal rocks.  
Deep calleth unto deep. And what are we,  
That hear the question of that voice sublime?  
O what are all the notes, that ever rung  
From war's vain trumpet, by thy thund'ring side?  
Yea, what is all the riot man can make,  
In his short life, to thy unceasing roar?  
And yet, bold babbler! what art thou to Him  
Who drown'd a world, and heap'd the waters far  
Above its loftiest mountains?—a light wave,  
That breaks and whispers of its Maker's might.

#### PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, every **FRIDAY** evening, at half-past six o'clock, at No. 9 Frankfort-street.

All Denominations of Christians are invited to attend.

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DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.  
*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, FEBRUARY 12, 1825.

NO. 20.

## ABSURDITY OF THE DOCTRINE OF A VICARIOUS SACRIFICE EXPOSED,

BY A CASE IN POINT.

*From a late London Paper.*

**Mansion-House.** Edmund Angelini, professor of languages, and whose fracas with the Austrian Ambassador respecting the refusal of a passport has excited some curiosity, came before the Lord Mayor, and made a statement to the following effect: "My Lord,—He who has violated the law, ought to perish by the sword of justice—Mr. Fauntleroy ought to perish by the sword of justice. If, however, another take his place, I think justice ought to be satisfied: now I devote myself for Mr. Fauntleroy, I take upon myself his crime, and wish to die to save him; he is a father; he is a citizen; his life is useful; mine is a burden to the world. I am in good health; my mental faculties are unimpaired. I do not ask this in order to get my action spoken of, but I apply for it as a favour."

Mr. Angelini proceeded to support his request to die on the scaffold, with great energy of manner, and uncommon external manifestations of sincerity.

The Lord Mayor expressed his surprise at the application, and his doubts as to the soundness of the petitioner's faculties.

Mr. Angelini vehemently assured his Lordship of the perfect condition of his understanding. "Accordez moi cette grace," said he, "J'ai toute ma tete."

He was informed that it was contrary to all justice, and to all practice too (as a man of his education might have known,) that the life of an innocent person should be taken as a substitute for that of one who was guilty, however disposed the innocent person might be to make the sacrifice.

Mr. Angelini said, that there was a strong argument against that position in holy writ, from which it was plain to all believers, that our Saviour died as an atonement for the sins of others. He did not see why he should not be allowed to imitate that grand example. Upon being informed of the absurdity of his application, he became calmer, but he said he was very, extremely, willing indeed to die. When asked whether he was the same person who was some time ago taken before a magistrate at Marlborough-street police office, he replied in the affirmative, but said that the charge was all wrong, that he was innocent, and that his innocence was proved. He also acknowledged that he had lived some time at Bath, but he declared that his character would bear the strictest investigation.

The following paragraph gives the finale of this singular application:

While these scenes were passing, the Italian teacher of languages, Angelini, who on Friday applied to the Lord Mayor for permission to die for Mr. Fauntleroy, knocks at the door of Newgate, and introduced himself to the Ordinary, who was just going to administer the sacrament. He said he had come to take the place of the convict, as he was very anxious that that person's life should be saved, in consideration of his wife and family. The Ordinary remonstrated with him upon the absurdity of the application; but finding that the more objections were made, the more noisy the Italian became, he desired one of the officers to talk to him upon the subject. Angelini, after some expressions of regret at not being allowed to die on the scaffold, suddenly quitted the prison, into which he had gained admission upon the strength of the Lord Mayor's name.

### REMARKS.

The doctrine of a vicarious sacrifice, or the substitution of the *innocent* to suffer punishment in the room and stead of the *guilty*, is fairly exposed in the above account, so that its admirers can see their favourite hypothesis in naked beauty, and observe the excellence of its proportions, and the symmetry of its parts. This Italian certainly is a rare character; and can prefer extraordinary claims to orthodoxy above all his compeers in absurdity of the Church of England, and of every other nation, kindred, tongue, and people.

"I," says this polemical prodigy, "*take upon myself his crimes.*" "He did not see why he should not be permitted to *imitate the grand example* found in the Scriptures!" The consistent Lord Mayor, (a good Churchman,) doubts the soundness of the man's faculties, because he wished to reduce to practice the most prominent article of his *own* creed! Surely, if this Italian is crazy, nine-tenths of the religious world are crazy also. Now this Lord Mayor and the Ordinary, reason well, while their creed is not specially in question, and pronounce that "contrary to all *justice*, and *absurd*," which, in the Church, on the first day of every week, is declared to be harmoniously *consistent* and *just*, and worthy of the Divine Mind who conceived it!!!

We certainly live in a wonderful age, and are surrounded by wonderful people. Mankind now, can see absurdity and injustice plainly one day, and reject the same with abhorrence; and the next day be delighted with the excellence and perfection of that system which they from their inmost souls detest. Thus we see, that the religious creed of modern times, however well it may answer as a creed, to be brushed with sophistical arguments, in the pulpit, every week, would turn the world topsy-turvy were



it reduced to practice, and outrage every rational and consistent principle. So mankind go on, self-condemned, deceived and deceiving; and falling, by thousands of thousands, plump into the ditch of orthodoxy. It is only on extraordinary occasions, when some *crazy* Italian presents himself, and offers, patriotically, to reduce their principles to practice, that they are roused from the slumber of absurdity; and only wake to utter a sentence of common sense, when they relapse again into the stupor of sanctified folly. Alas!

*From the (Boston) Universalist Magazine.*  
**THE PARSON MR. SABINE'S LECTURES.**

Mr. SABINE finished his Lectures in reply to Mr. BALFOUR, on the evening of last Sabbath. After he had closed, our friend, Dr. ABRAHAM R. THOMPSON, of Charlestown, delivered the following remarks in relation to the subject, which, at our request, he gave us for publication.

EDS.

My Friends: The Parson Mr. Sabine having now closed his lectures, I request the privilege of making a few observations to you on the subject of his labours. The Gentleman of his own free will, offered his services in the public papers, to examine and refute Mr. Balfour's Book, provided he might be allowed the use of a pulpit. This religious Society, in the genuine spirit of free inquiry, unanimously offered him their pulpit, and you my friends, have patiently and candidly, attended the discussion. Some of you have read Mr. Balfour's Book, but many have attended these lectures who have not read the book. Those of you who have read the book, will bear me witness that those who have not, cannot possibly form a correct idea of it from Mr. Sabine's lectures. In justice therefore to the cause of truth, to the author of the book, and to those who have not read it, I feel constrained to state explicitly, but briefly, what the purpose and scope of this book are. The object of Mr. Balfour's book, then, from the beginning to the end, is **TO SHOW THAT HELL WAS NOT A PLACE OF ENDLESS MISERY, AS HAS BEEN GENERALLY AND LONG BELIEVED.** This the Author shews incontrovertibly, by a consideration of all the texts where the words rendered Hell in our common version, occur. He also spent two sections of the book, in stating a number of facts, that the inspired writers did not consider Hell as a place of endless misery; nor of any misery in a future state, as has been supposed; that no prophet in the Old Testament, nor yet our Saviour, nor his apostles in the New, ever used the word Hell to express a state of punishment in the future world. He also traced the doctrine of Hell, as a place of endless misery to heathenism as its origin—and adduced some quotations from believers in the doctrine of hell torments to prove it, &c. What then has Mr. Sabine done in refuting these things? Did he take up the texts and show that the author of the book had wrested these texts? had perverted them? Has he taken up any of the facts and shown them to be

false? Or has he even told his audience, that He believes *Hell* to be a place of *endless misery*? His work was to answer the book, not to make it; but has he not in quoting it, altered it, and found constant fault with the author, because he did not write the book to suit him? He quoted but little of the book; (and two whole sections which contain the great body of material facts, he has not quoted at all, nor even alluded to,) and when he made quotations, he never, until the last lecture, in a single sentence, referred his hearers to the page, that they might read and judge for themselves.

As Mr. Sabine has not fulfilled his engagement to the public in refuting the book,—let us advert to what he has attempted to do in his discourses. The avowed object of Mr. S.'s discourses was to establish a *future retribution*, its endless duration he does not advocate, but stated that he would leave every man to form his own opinion as to its duration. His orthodox friends he found fault with, for preaching hell torments so much, and said it was only the weaker part of them that did so. Had the "Author of the Inquiry" only advocated a future retribution, all would have been well. This was not the object of the book, nor is any thing said in it, either affirming or denying it. In the Book the Author repeatedly expresses his readiness to believe the doctrine of endless misery, if it can be established from Scripture, but shews that the texts which speak about hell, have been perverted in support of it. *Supposing Mr. S. to have proved beyond all contradiction a future retribution, this is no answer to the book which he undertook to refute.* But has he proved this? Let every one who has heard him, say, if he has proved either of the two following things, which require to be both proved, to establish the doctrine of a *future retribution*. 1st. Has he proved that the *soul* of man at death goes to Hades, Sheol, Tartarus or Gehenna, as a place or state of punishment? 2d. Has he proved that such souls are actually in misery there? The most plausible proof he advanced was, the parable of the Rich Man and Lazarus. But seemingly at a loss in what sense to view it, he first considered it a parable, then renounced it, and called on the author of the book to prove it a parable. But the parable says not a word about the *soul* of the rich man in hades or hell. Unless Mr. S. believes that the soul has eyes, and ears, and a tongue, &c. in a separate state from the body, How can this prove his point? Truly, if we are to become believers in a state of torment in the new life of incorruption and immortality, which the glorious gospel of Jesus Christ brings to light, as the "free gift of God, not according to our works, but according to his own purpose and grace before the foundation of the world;" our friend Sabine must furnish some better ground for our faith, than the parable of the Rich Man and Lazarus. That Hades at least sometimes means the grave, is not denied by Mr. S. and all said in the parable agrees to the body there, but does not accord with a spirit in a future state separate from the body. But it may be said that Mr. S. has proved a future retribution from the passages which speak of a future judgment. Yes,

he attempted to prove this, but did he show from any of those passages that this judgment was in a future state? which was the point to be proved, to be to his purpose. All the texts he advanced fell short of this; and we were rather surprised that something more plausible was not advanced by him. In short, Mr. S. has not only forgotten to meet the facts and arguments of the book, proving that hell is not a place of *endless misery*, but he has failed much more than we expected to establish his doctrine of future retribution. He has neither refuted the book nor established any thing definite in opposition to it.

Having said thus much about Mr. Sabine's attempts against Mr. Balfour's book, we must in justice to our own feelings, say something of his treatment of our friend the author. Those who have not read Mr. B.'s book, and have no personal knowledge of him, would certainly form a terrible idea of the man, from the portrait of him in Mr. S.'s lectures. Mr. B. is there charged with sophistry, insincerity, and falsehood, with denying all penalty or punishment for sin, with abetting and upholding all infidelity, and immorality, with first perverting, then denying divine revelation, with attempting to unhinge and throw down the whole moral system, thus to dethrone the moral Ruler of the universe. Mr. S. allows Mr. B. the best abilities, but then accuses him of the worst designs against the best interests both of God and man, and thus adroitly hangs him up between heaven and earth, as fit for neither. But my friends remember, a good cause is never made better by personal abuse, and a bad one is always made worse. As the best possible refutation of every thing which can be said against Mr. B.'s book is to read it; so the best possible refutation of every thing that has been said against the man is to know him as we do.

I would now give notice that Mr. Sabine's Lectures are to be printed, and will be reviewed by Mr. Balfour, and also that Mr. B. intends immediately to publish a second edition of his book, in a cheaper form. Thus both these books will be before the public, within the reach of every man who feels disposed to read and examine for himself. And you will allow me to say, that this subject is one of those things which belong to our everlasting peace. What Mr. S. or Mr. B. may say, or what any other man, clergyman or layman may say, on this solemn subject, is of little consequence either to you or me, who are travelling together to another world. But what God our Father in heaven has said in his word, on this subject, is of infinite importance for all to know. Give me leave then to recommend a course to you, which will be equally just to the cause of truth, to your own minds, and to the Gentlemen who appear before you as parties in this question. First take Mr. Balfour's book in one hand and the Bible in the other, and read seriously what Mr. B. has written, and compare it critically with the Divine testimony. Having done this faithfully, then take Mr. Sabine's book, and read and compare it in the same manner, then judge for yourselves. I ask no more.

## TO THE EDITOR OF THE GOSPEL HERALD.

*Respected Sir*—I have long since been taught by nature and common sense, to disbelieve the doctrine of *eternal punishment*; and have also been taught from my infancy, to believe all that is written in the Holy Scriptures. As I find some difficulty in reconciling them, I take the liberty of requesting you to explain the following verses in Mark iii. 28, 29. "Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

By noticing the above when convenient, you will much oblige an INQUIRER.

January 1825.

## REPLY.

Having several times offered a comment on the above quoted passage, it is not expedient now to present the reader with a long article. The first proposition affirms of all sins and blasphemies whatsoever, that they shall be forgiven unto men. The second proposition affirms, that he that shall blaspheme against the Holy Spirit, hath *not* (in the present tense) forgiveness; the word *never* being a gratuitous comment on the Greek negative. There is not so much as an intimation that the party, guilty of the blasphemy, shall be endlessly excluded from the joys of God's salvation; for, of the blasphemer it is said, (after asserting that he, the man actually sustaining the character of a blasphemer at the time,) that he is *in danger of*—What? Is the blasphemer's fate irrevocably fixed, and that fate an endless Hell? If so, is he in danger of, or liable to, something worse? Or, can a man be so circumstanced, as *never* to be the subject of God's forgiving love, and then be only in danger of, or liable to, an endless Hell?

The same subject, in Matt. xii. is given in different language. There, correctly translated, it is said of the blasphemer, that he shall not be forgiven, neither in *this* nor the *coming age*. The *aiōniou kriseose*, rendered *eternal damnation*, has nothing to do with any mode of existence but the present temporal life of man. The translators have rendered the word *kriseose*, in Rev. xiv. 7, *judgment*, not *damnation*. Therefore the party is liable to the judgment of the *age*, whatever it may be. The Jews, or Israelites, as a people, are represented in the Scriptures, as blasphemers against God, or the Holy Spirit, and it is obvious that their judgment is peculiar to them; and that they are to be considered as contradistinguished in the providence of God, from all the residue of mankind.

There is a remarkable and very important fact, which should be mentioned, in illustration of this subject. In Ezek. xvi. the character of the Jewish nation is delineated, and contrasted with the Sodomites; much to the disadvantage of the moral character of the Jews. The sin of Sodom is specified, the moral turpitude of that people explained and estimated, and the Jews accused by God, who cannot err, with being more abominable than Sodom. When Sodom's sins are enumerated, we hear nothing of *blasphemy* against the Holy Spirit, or



against God. The reason for this omission is obvious.—The inhabitants of Sodom were ignorant of God, to that degree, that they could not blaspheme, or speak evil of him. By consulting Isa. lii. 5; lxxv. 7, you will learn that the Jews blasphemed; and that they "*blasphemed continually every day*." Their sins, therefore, being "more abominable" than Sodom's, subjected them to greater suffering. Thus we read, (Lam. iv. 6.) "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, *that was overthrown as in a moment, and no hands stayed on her.*" Will some of the wise men who believe and teach that the Sodomites were consigned to an *endless Hell*, have the goodness to explain, how God's people (or the daughter of God's people,) can be punished with a *greater* punishment than *endless* misery? The reader can understand the meaning of Jude 6 verse, where, speaking of the Sodomites, it is said, "*suffering the vengeance of eternal fire.*" It appears that the Sodomites suffered the vengeance of this fire, (the fire of the age) in a *moment*! The Jews, being more wicked, endured a *greater* punishment. But if, according to modern opinions, even the *prayers* of mankind are enough to send them to an *endless* hell, it is folly to talk of degrees of punishment, or to name a duration, which, to say nothing of "*a moment*," could be estimated in the longest life of man.

We conclude by requesting the reader to compare the first proposition we have considered, that *all* sins, &c. shall be forgiven, except blasphemy against the Holy Spirit, with the punishment of Sodom; and he will learn, that the Sodomites suffered the vengeance of, what is called, "*eternal fire*," in "*a moment*;" that they suffered this, when they were not guilty of the sin of blasphemy, but only guilty of all, or any sins, which shall be forgiven; and therefore, that people may be forgiven, and, at the same time, suffer the vengeance of eternal fire; and, what is more strange, suffer *eternally* in a *moment*! Also, that those more wicked, can suffer a greater punishment than eternal fire, and in a short time be delivered, and restored to the favour and presence of God. All these paradoxes fall in the way of orthodox commentators; and, we think, will puzzle them longer than Sodom endured the eternal fire.

#### FOR THE GOSPEL HERALD.

"*He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.*"

Mark xvi. 16.

"Faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.) The word of God informs us, that "all have sinned, and come short of the glory of God, both Jews and Gentiles, are all under sin; as it is written, There is none righteous, no, not one;" &c. "In the day that thou eatest thereof thou shalt surely die," was the declaration of the Most High. Reader, pause a moment, and seriously ask yourself, if the death which God said was *sure*; is sure or not. Remember, that we tell you, that, "*He that believeth not shall be damn-*

*ed*;" and we believe it is sure. All who decide otherwise, must follow the decision of him who said, "*Ye shall not surely die.*" Should our great Creator tell one of the guilty race of men, that, on condition he would eat no more of the forbidden fruit, he should not surely die, would not his last declaration contradict his first? Is it possible that Jesus Christ came into our world to save lost men from the death that God said was sure, and thereby prove that saying true in which it is said, "*Ye shall not surely die*?" Or did he come to save us from death, after we shall have fallen by its power? Reader, suppose we admit that God has threatened the sinner with *endless* death, and that the old declaimer has said, and always tells the wicked, that they shall *not* surely die, how can God save the sinner from the penalty of his law, without proving that the declaration of the Devil is true, and the very marrow of the gospel? "The soul that sinneth it shall die. He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."

He that believeth shall be saved from the delusion and condemnation of the Devil, but he that believeth not shall be damned. There is not the least intimation in the word of God, that he will pardon those that know his will and do it not. Pardon is for those, and those only, that know not their master's will, and do it not. To enlightened Israel the Lord has said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him," Ex. xxiii. 20, 21. And the apostle in writing to his brethren of the same nation, namely, the Hebrews, or in other words, the Israelites, says, "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation?" Hebrews ii. 2, 3. And in the 12th chapter and 25th verse, he exhorted them to "See that they refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." If we sin wilfully after we know our Master's will, we shall surely receive a just recompense of reward.

#### ICONOCLASTES.

#### FOR THE GOSPEL HERALD.

Mr. Editor—As natural death is the portion of all men, what can be more requisite than a steady eye to the promises of Jehovah? He hath told us, by inspiration, that the end of a thing is better than the beginning. If this be true, then the end of man, i. e. when he ceases to breath terrestrial air, is only to introduce him to a state superior to that of his birth. This being the case, why is it that mankind tremble at the approach of death? Why express such horror even at the thought? It is because they do not rightly appreciate the character of their Maker—do not put their trust in him—do not confide in his promises—are fearful that he is their enemy, and

will treat them as they treat their enemies, by rendering evil for evil, and thereby make their state miserable to an endless eternity.

**"God is Love."** He is unchangeable;—therefore will always remain love. It was love that moved our heavenly Father to send his son into the world, "to finish transgression and make an end of sin,"—for "God so loved the world that he gave his only begotten Son," &c.

We are in duty bound to love God, "for love is the fulfilling of the law." We ought to love him, "because he *first* loved us. Perfect love casteth out fear." Then it is more especially the want of love to God and man, that causes a trembling at the approach of death. "The dust shall return to the earth as it was, and the spirit to God who gave it." That this tenement of clay at the departure of the spirit, returns to its mother earth, none will deny, but that the man possesses a soul that shall be raised to a future state of existence, some will even dare to deny. That such should wear a gloom, is not to be wondered at, for the bare idea of annihilation is enough to damp all the finer feelings that man possesses. But thanks be to God, we who receive the testimony as truth, do not doubt the future immortality of the soul, any more than the mortality of the body. "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming. Then the end, [the end of what? Of all sublunary things—the end of man—for we have had our birth and we must have our end] when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power, for he must reign till he hath put all enemies under his feet. The last enemy shall be destroyed, death." Is death to be destroyed? Yes; and him that hath the power of it likewise, i. e. the Devil. For what purpose are death and the Devil to be destroyed? That those who have been all their lifetime subject to bondage, might be delivered. From what? from this bondage of corruption into the glorious liberty of the children of God. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Scriptures abundantly teach us that we ought not to fear; and what is there to fear? Shall we be afraid of God? what is God? "God is love." Shall

we fear love? love thinketh no ill; then we have nothing to fear from it of a servile nature. For instance, I have a friend who loves me, and thinks no ill concerning me, shall I fear him? No—why? because I have no idea that his *love* will stimulate him to hurt me. I have an enemy who is powerful, and who hates me, who thinks ill concerning me. Shall I fear him? Yes—Why? because I may expect to receive damage from him. Is God our *enemy*? No, he is our *Father*; he is the Father of the spirits of all flesh; then we are his children; children of *love*. The love of an earthly father induces him to chastise his offending children, but it is for their good—he does it, not willingly—i. e. not because he delights in tormenting them, but that they may realize a benefit from it. Just so with our heavenly Father—"He doth not afflict willingly nor grieve the children of men;" but for the iniquity of our covetousness is he wrath, and he hides his face from us, but with everlasting kindness, will he have mercy upon us. Neither does he forget his children notwithstanding they err; though a woman may forget her sucking child, yet will I not forget thee. Are not two sparrows sold for a farthing? and not one of them is forgotten before God; and even the very hairs of our head are all numbered. It is sufficient, to banish all fear, to know that God thus takes cognizance of the works of his hands.

Did not God in an early age of man, promise that the seed of the woman should bruise the serpent's head? Did he not promise to Abraham, that in his seed all the nations, families and kindreds of the earth should be blessed? Did not all God's holy prophets testify of the restitution of all things? Are we not told that God will make unto all people a feast of fat things; that he will destroy in this mountain the veil that is spread over all nations; that he would swallow up death in victory; that the Lord God would wipe tears from off all faces—That Christ should be God's salvation unto the ends of the earth—that all flesh should see the salvation of God—That all shall know the Lord from the least unto the greatest; whom to know is life eternal—that the Father sent the Son to be the Saviour of the world—that he should prosper whereunto he was sent—That all things were given unto him by his Father—That all the Father hath given him should come unto him, and he that cometh unto him he would in no wise cast out—that he came to save his people from their sins—that he is the propitiation for the sins of the *whole world*—that on him was laid the iniquity of us all, and by his stripes we are healed—that every knee shall bow, and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength—that in him all the seed of Israel shall be justified and shall glory—That every creature which is in heaven, and in earth, and under the earth, and such as are in the sea, and all that are in them, shall say, Blessing, and honour, and glory, be unto him that sitteth upon the throne and unto the Lamb for ever and ever? And are we told all this? yea, and much more. Shall it not be done? yes, blessed be the God of heaven and of earth, he is faithful to his promises; he knew



when he made them that he was able to accomplish them. Therefore, when we repine and shrink from the approach of death, it is an indication that we do not possess perfect love, that we are strangers to that "faith which works by love and purifies the heart." But he that trusts in the Lord as his Saviour, is as mount Zion which cannot be moved. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all day long; we are counted as sheep for the slaughter.) Nay in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 35—39. A. S.

*From the Telescope.*

**HIGH SALARY; OR DISINTERESTED BENEVOLENCE!**

'All you that have plenty of Dollars,  
And seek the good will of your Priest,  
Come, help us to train up more scholars  
To preach for the mystical beast!'

On Monday Evening, the 10th inst., a Congregational Meeting was held in the brick Presbyterian Church, in Beekman-street, to allow or refuse the *Small Salary* of 3,250 or 3,500 dollars per annum, for the support of Dr. Spring. The clerical Gentleman being, we presume, afraid he would not obtain a vote for it, attended the meeting; opened it with a sanctified prayer, made a cringing and supplicatory speech, which he had previously prepared, and begged it, as an especial favour, to allow him that sum; as he could not live on less. Part of his hearers, who probably owned no pews, being enthusiastically attached to him, did not dare say, Nay! Whilst the most pious, substantial, and respectable of the *pew-holders* from whom the salary is derived, expressed their unqualified disapprobation. The salary, however, was obtained; and that, with a few hundred more from another source, making in all, including perquisites, about *Forty Hundred Dollars!*—This gives his Reverence a better support than any one in his congregation. But it cannot last long; for when the worshippers hear this hireling Priest, they will naturally within themselves exclaim, *He preaches for Money*; it is *cash* that makes up his Disinterested Benevolence. O, the \*\*\*\*\* of an extravagant Hopkinsian.\*

**A PRESBYTERIAN.**

There are preachers in this city, who receive only \$250 per year, and do not complain of having too little. There are others who receive not a single farthing for preaching, but like Paul, labour with their own hands for a livelihood, and are satisfied. But this Parson wants about \$4,000 annually.

\* One of the fundamental doctrines of the Hopkinsians, is, that all true virtue or real holiness, consists in disinterested benevolence; that all sin consists in selfishness, or promoting one's private interest.

It is not to be wondered that this man should tell his congregation, that "*If they died as they lived, they would all go to hell!*" Will they not fall over his head into that place?

A late author, free from party spirit or prejudice, and eminent for piety, thus remarks, in reference to these hirelings: "It is surprising, that such men should be able to palm themselves on the community as the messengers and ministers of Jesus Christ. It is very certain that mankind will not become any better until they look to the example of Christ and the Apostles, and follow the instructions which they have given, instead of being led and governed by the example and doctrines of corrupt priests. And if people generally would cease any more to buy their merchandize, or pay them for preaching, they would soon rid the world of a burden, and Christianity of a disgrace!"

"The Gospel was never designed to be sold as merchandize, and to be dealt out only where it would command a good price. Answer for yourselves to this matter, O ye priests, who like the false prophets of old, prophesy for pay and divine for money, and reflect whether you can hope to stand justified before him who will *judge the world in righteousness*. It is indeed among the wonders of this day that men *can be found*, claiming to be the disciples of Christ, who will even give their consent to receive 1, 2 and 3,000 dollars per annum, for preaching that Gospel which *he* has commanded to be preached *freely*. Yet these are the men who take the lead in all Bible, Missionary, and other Societies for promoting the religion of Jesus Christ in the world. How much better would they promote it if they would relinquish their enormous salaries, and come under the influence of that religion themselves, and thereby show to their fellow men that they believed in its divine authority, and that its precepts were strictly and universally to be obeyed. Till they do this, all their talk about promoting the cause of the Redeemer is but an empty boast, and all their labours will prove useless and vain."

**REMARKS.**

It appears from the above article, which we have copied from the "TELESCOPE," a religious paper published in this city, that Dr. Spring is not forgotten, and that his "*labours of love*" (alias *money*;) are noticed in a becoming manner, since we have refrained from our attention to this gentleman. Present appearances incline us to adopt the opinion, that the seed sowed by us, in time past, is beginning to sprout; and will, ere long, yield a goodly harvest. As Dr. S. is a gentleman of talents, we hope he will gratify the curiosity of the public, and solve the following difficult problem—You say, Sir, that you cannot live on a *less* sum, than the amount of your present salary. Pray, Sir, how can you account for your existence, before you received this sum? Unless your constitution has experienced a remarkable change, within these few years past, it will be difficult, if not impossible, for you to account for your present existence.

It is lamentable that a congregation of people

professing Christianity, will submit to be cajoled by the sanctified coaxing of this man, to rob themselves of their money to support his extravagance, when the widow and the orphan are pining in gloomy penury, and have the sanction of Jehovah to back their fruitless appeals to the charity of an unfeeling world.

It has been asserted again and again, that Dr. S.'s congregation have a right to give him any amount of salary they please, and that this is their concern, and not the business of other people. As men among men, they have an undoubted right to dispose of their money in cockfighting, bullbaiting, horseracing, parsonpampering, or in any other game or manner they may please. But, as men before God, acknowledging themselves as His stewards, and accountable to Him for all their conduct, they have no right to expend uselessly on the person of their minister, and his favoured family, the means which God has given them to help and succour the poor and miserable. They know this as certainly as we can tell them; and their consciences, if they are not paralyzed beyond reflection, by the dogmas of their pastor, will set the seal to the truth of our allegations.

Dr. S. stands not alone. There are others in this city who *cannot live* on the wholesome fare which God has provided, and quietly submit to the measure of quantity which satisfies all the reasonable creation, themselves excepted.

So much for diplomas. A diploma spoils a man. A Doctor of divinity would absolutely *starve* on the diet which would *surfeit* a common man. Wonderful times, these, when *holiness* increases a *man's appetite*, and produces, throughout his whole family, such a voracious thirst for the things of this wicked world, as to set a whole congregation at their "wits ends" to gratify them! And all this is, reader, for what, think ye? Why, "the love of God, and poor souls!"

#### DR. CLARK vs. IGNORANCE.

The following, from Dr. Adam Clarke's Commentary on the New Testament, we publish for the benefit of Methodists, requesting them to recollect that Dr. C. is one of their own order. See Matt. v. 22.

*"Shall be in danger of hell fire."*

"Our Lord here alludes to the valley of the son of Hinnom; GHI HINOM. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch. A particular place in this valley was called TOPHET, from Tophet the fire stove, in which some suppose they burnt their children alive to the above idol. See 2 Kings xxiii. 10, 2 Chron. xxviii. 3. Jer. vii. 31, 32. From the circumstance of this valley having been the scene of these infernal sacrifices, the Jews, in our Saviour's time, used the word for hell, the place of the damned. It is very probable that our Lord means no more here than this: If a man charge another with apostacy from the Jewish religion, or rebellion against God, and can-

not prove the charge, then he is exposed to that punishment, (burning alive) which the other must have suffered, if the charge had been substantiated. There are three kinds of offences here, which exceed each other in their degrees of guilt. 1st. *Anger* against a man, accompanied with some injurious act. 2dly. *Contempt*, expressed by the opprobrious epithet *raka*, or *shallow-brains*. 3dly. *Hatred* and *mortal enmity*, expressed by the term *moreh* or *apostate*, where such apostacy could not be proved. Now proportioned to these three offences were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1st. The judgment, the council of *twenty-three*, which could inflict the punishment of *strangling*. 2dly. The *Sanhedrim*, or great council, which could inflict the punishment of *stoning*. And 3dly. The being *burnt alive* in the valley of the son of Hinnom. This appears to be the meaning of our Lord."

#### UNIVERSAL SALVATION.

It is the *will* of God, who will have all men to be saved, and to come unto the knowledge of the truth. It is the *object* of Christ's mission, and we have seen and do testify that the Father sent the Son to be the Saviour of the world. It is the *joy* of angels, and suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. It is the *prayer* of saints, I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men. It is the *voice* of creation, for he (God) maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. When God, Christ, angels and saints, ardently desire the salvation of all men, and when all material creation testifies in its favour, what can oppose it, but ignorance and evil? Shall *creation* bear false witness? For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing, whereto I send it. Shall saints *pray* in vain when they offer petitions in accordance with God's will? The effectual fervent prayer of a righteous man availeth much. Shall not the *joy* of angels attain the highest elevation? There is *JOY* in the presence of the angels of God over one sinner that repenteth. Shall the *object* of Christ's mission fail? He shall see of the travail of his soul, and shall be satisfied. Shall the *will* of God be frustrated? Who worketh all things after the counsel of his own will, and who says, My counsel shall stand, and I will do all my pleasure.

*Rel. Inq.*

#### TO THE EDITOR OF THE GOSPEL HERALD.

Sir—I recently, on a Sabbath evening, attended the New-Jerusalem Church. The preacher selected for his text the following words:—"And Jonathan



took the rod, and dipped it in the honey comb, and applied it to his lips," &c. He said, "The doctrine of the salvation of *all* men, without regard to their good or bad conduct in this life, is one of the honied class. It is sweet to the natural taste. This doctrine represents man as wearing the crown of virtue, without having been burdened with its cross. But, by the light that shines upon the clouds of heaven, we discover, that a course of virtue is perpetual happiness and peace; while that of vice is an *endless hell*." Yours, &c. CLIO.

## REMARKS.

We cannot but admire the candour and sagacity of this New-Jerusalem preacher. He does not even pretend that his knowledge of the existence of an "*endless Hell*," is derived from the *Scriptures*. This is candid. But he does declare that he made the discovery "by the *light* that shines upon the *clouds* of heaven." The light of the *sun* "shines upon the *clouds* of heaven." Also, the light of a *bonfire* shines upon the clouds. Now this sagacious gentleman has not informed us, whether he owes his discovery to the light of the one, or the other. At all events, we presume, *he* thinks he has made a wonderful discovery!

## DEPRAVITY OF GREAT CITIES.

The Bill of Mortality for Portsmouth (N. H.) for 1824, gives as the highest number of deaths from any one disease, *twenty* of Consumption. The next highest is *sixteen* of, INTEMPERANCE! In this great city, in 1823, the deaths by Intemperance were *forty-three*. The population of Portsmouth, in 1820, was 7317. Of this city about 120,000. New-York, therefore, to gain the summit of the virtue of temperance which exists in the little town of Portsmouth, must have a Bill of Mortality assigning *Intemperance* as a cause of death, to *two hundred and sixty-three* of her citizens!!! New-York is more than sixteen times as large as Portsmouth; and, facts warrant the assertion, more addicted to the virtue of temperance!

We do not make these remarks, and give this statement to show the great difference which exists in this city, in favour of temperance, over Portsmouth, and invidiously to point to facts in disparagement of other places, but to correct the common opinion, that small towns are an effectual barrier to gross and increased immorality, and that large cities are great abodes of wickedness; for neither New-York nor Portsmouth, nor any town of its size in New-England, can *boast* of any virtue, or freedom from any vice, with any colour of authority.

## BONZES.

An inferior order of priests in China, resembling the friars and monks in the popish countries of Christendom. They are often seen in the squares and other public places, exhibiting themselves as frightful spectacles of mortification. Some of them drag, with great pain, along the streets, large chains, thirty feet in length, which are fastened round their necks and legs; and some mangle their bodies, and make them appear all over bloody, by slashing their

flesh with a sharp flint. In this situation they stop at the doors of people's houses: "You see (say they) what we suffer, that we may expiate your sins; can you be so heard-hearted as to refuse us a small alms?" *Winterbotham*.

[Should any suppose there are no characters of this description in our happy and enlightened country, let them make a candid and thorough examination, and evidence will be furnished sufficient to satisfy the most obstinate incredulity.]

## A HYPOCRITE.

A hypocrite is a saint that goes by clock work; a machine made by the Devil's geometry, which he winds and nicks to go as he pleases. He is the Devil's finger watch that never goes true; but too fast or too slow, as the Devil sets it. A hypocrite's religion is a mummery, and his gospel walkings-nothing but a masquerade. He never wears his own person, but assumes a shape, as the Devil does when he appears. A hypocrite is a weathercock upon the steeple of the church, that turns with every wind.

Butler.

## FOR THE GOSPEL HERALD.

While the black darkness hangs around,  
My fainting spirit wings its way;  
Through gloomy scenes and shades profound,  
To Heaven's bright eternal day.

Welcome, thrice welcome, to my eye,  
The morning star's inspiring light;  
As forth he sallies through the sky  
The guardian angel of the night.

Let mortals blind and weak, below,  
Pursue some phantom bliss in vain;  
The world's a wilderness of wo,  
And life a pilgrimage of pain;

Till mild Religion, from above,  
Descends a sweet engaging form,  
A messenger of heavenly love,  
The bow of promise in a storm.

Then haggard passions wing their flight,  
The seas' tempestuous billows cease,  
The sun bursts forth in rays of light,  
My soul enjoys the sweets of peace.

Ambition, pride, revenge, depart!  
And folly, with her chastening rod,  
Then leaves my humble contrite heart  
A temple for the living God.

O far beyond the vale of time,  
Where bright celestial ages roll,  
There may we meet in scenes sublime,  
Sweet pleasures of th' immortal soul.

S. M.

Our Br. Stephen R. Smith, from New-Hartford, will deliver a Discourse in the New Church in Prince-street, on Monday evening next, the 14th inst.

## PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, every FRIDAY evening, at half-past six o'clock, at No. 9 Frankfort-street.

All Denominations of Christians are invited to attend.

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Payable in Advance.

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, FEBRUARY 26, 1825.

NO. 21.

## THE RULING PASSION:

### A SHORT SERMON.

Text John vi. 24—26.

*"When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."*

When I was a child, I used to listen with all my might to hear the Text, when I went to meeting; particularly when a strange minister preached. After charity has made all her allowances, there remains something of pride and ambition in the best heart. These failings will slide beneath even a black garment; and insinuate themselves almost imperceptibly into the humble pretensions of the pious and watchful. Consequently, it is nothing strange, if an opportunity, only once offered, should be seized with alacrity, and the good man concentrate into a focus, the essentials, particulars, excellencies, and pungenencies of his system. Therefore, all the artillery of rebuke and threatening—all the fire and brimstone, and horrors of a whole consequence resulting from all the sins of a generation of offenders, are sometimes discharged in a single volley. When this is about to happen, there is the forerunner of a "dreadful note of preparation." The mind is awakened to receive all that is coming; and the eyes and ears, and whole sensorium, are adjusted, and fixed in a posture to catch every particle, and obtain the extent and full measure of the discourse. In this manner, even a child becomes an adept at conjecture, and can estimate the consequences as soon as the cause is discovered.

There is one kind of courage which becomes us best when we cherish the conviction of our own safety; and behold, in anticipation, the danger thicken around the heads of others. Thus, the most terrible anathemas are heard from the pulpit, and fall harmless at our feet; because we view them as weapons discharged at our wicked neighbours. Thus we become familiar with terrible ministers, and terrible sermons; and can estimate the amount intended, because the text measures the preacher's intention. On the present occasion, conjecture may not be altogether useless; but any suspicion of anathemas will be lost in the sequel.

A text is a text. It is the use that is made of it that alters it, and puzzles the world with doubts of

the preacher's meaning; and the utility of his preaching. Sometimes, a text is converted into an arsenal; all the munitions of war are found in it, and the pulpit becomes a fort or battery, by turns besieging and storming the congregation. At another time, the text is neglected as useless; and the preacher substitutes, from his treasure-house of knowledge, all the arcana of wisdom appertaining to his sect and dogmas. And "once in a while," as on the present occasion, the text is acknowledged to be a true declaration, sufficient of itself, and nothing wanting but a mind to understand it, and an honest heart to admit its application.

The truth of Solomon's assertion is manifested by every day's observation. "There is nothing new under the sun." Christ's miracles are estimated as in days of yore; and in despite of professions, men "seek" him, because this seeking provides the loaves which fill them.

The better to understand our Text, (for we will not pervert it,) let us divide or arrange its several propositions.

First: Those to whom the answer was given.

Second: The answer.

Third: The meaning of it. Which will lead,

First: To a consideration of Christ's miracles.

Second: The loaves.

Third: Those who sought him for the sake of the loaves; and were filled with the loaves, instead of the miracles.

And now let me beseech the reader, if he has more than one spark of jealousy or prejudice about him, to lay it aside until we conclude our discourse. Surely, reader, it will look very suspicious, and militate much against your motives, to be displeased at the onset. It will speak a language for you, and say, that you are a candidate for the loaves; and that however you may esteem the miracles, you cannot relish them without a savoury seasoning. To attend to our first proposition—

It was the "people," generally, that Christ addressed. They "took shipping, and came to Capernaum, seeking for Jesus." A laudable motive, says the superficial reader; for "they that seek shall find." True. But they sought him not for the miracles, but for the loaves. Therefore, they obtained the loaves, which they desired; and lost sight of the miracles.

Secondly: The answer Christ gave them, proves our declaration to be true. He admitted they sought him. The people, the majority, perhaps, of the busy folks, who were actively engaged in securing their own interests, and unsolicitous about the good of others.



Thirdly: The answer is too unequivocal to require any explanation, relative to the justness of the reproof it contains. "Ye seek me," that is evident, for you are here at Capernaum, with me; but what motive induced you to come? "Not because ye saw the *miracles*, but because ye did eat of the *loaves*, and were filled." To arrive at the meaning of the answer, will lead us to consider,

First: Christ's miracles. And it is remarkable, that his miracles were always wrought to produce good to others. "He went about *doing good*; healing all manner of diseases." His miracles were the exercise of his healing powers, when he blessed the helpless, and freed them from the maladies which they suffered. Universal benignity and love, shone in all his words and works. His mercy was not circumscribed, but extended even to those who sought his life. And the greatest miracle he wrought, was the *power of love* over all the infirmities and frailties of the body he bore, by which he quelled every feeling of hostility to his enemies, and expired, in cruel agonies, breathing out his life in a prayer for the forgiveness of those by whose wicked hands he was slain. Can the mind conceive a greater act! Power, alone, may create worlds. Wisdom, confined to prestience, may tell the amount and consequence of the worlds which shall exist, and assist in the plan of their formation. But *love*, and love only, can produce the record of events which will display the perfection of Omnipotence, and secure the acclamations of adoring millions. The triumph of Christ, was the miracle of Omnipotent power, Infinite wisdom, and Unbounded love. Can it be possible that a *loaf of bread*, is preferred to this miracle of *Love*? Let us consider,

Secondly: The *loaves*. "Bread is the staff of life." It is worth seeking; but the whole blame lies in the hypocrisy of the *pretension*; which would make the lookers on believe the party to be swallowed up of love for the *miracles*, when "their inward thought is," to obtain "the *loaves* and be filled." There is no harm, friend, we would say, in obtaining the loaves, even to the amount of 3,500 a year, only be *honest*, and not play the hypocrite, by pretending that the *miracles* are the object in view; when the *loaves* are esteemed of the first consequence. It is remarkable that the people did not go to Capernaum, until they had *first eaten* of the "loaves and were filled." Christ "went about doing good." He wrought miracles often. But it was the *loaves* which excited curiosity, and prevailed upon the people to go to Capernaum. How many go to Capernaum, in our day, to eat the loaves! Alas! for the pretensions of the age we live in; that is, for those who make them, and who go to Capernaum with *two faces*. By loaves, however, we are not restricted to the conclusion that bread only is intended. Those spoken of in our text, had *fish* with the loaves. In our day, the palates of those who go to Capernaum are variously excited, and the loaves of modern times are much *larger* than in "days of yore."

There is another distinction which must be made, to suit the difference between ancient and modern

times; which, painful to relate, is much to the discredit of modern *loaf-hunters*. It is this, we must state it notwithstanding the greatness of our compunction in so doing—The *loaf-hunters* of old, were *filled*, and there remained fragments. But now, they eat the *whole* that is offered; and, wonderful to relate, are sometimes so voracious as to complain of the *smallness* of the *loaves*, and to leave Capernaum on that account alone! \*\*\*\*\*

Shame on the degenerate days in which we live: that even the hypocrisy of the pretension should be winked at, and the party remain dissatisfied, and threaten to leave Capernaum. Who are these pretenders? Answering this interrogation will lead to the consideration of our last proposition, as follows—

Thirdly; Those who sought him for the *sake* of the *loaves*; and were *filled* with the *loaves*, instead of the *miracles*. This carries us back again, to the time of the miracles. Because those of that day were *filled* with the *loaves*, instead of the miracles. They had no room left for miracles. But now, you cannot fill them. The loaves are devoured, and the eaters appear like "Pharaoh's *lean kine*," as voracious as ever. Look at the *pretension*! Who would confess that the *loaves* were the whole inducement? Remove the loaves, the cause ceases, and they leave Capernaum. The people pretend to seek Christ, for the sake of his miracles.—

What, says the inquisitive reader, has the miracles to do with the loaves? or the loaves with the miracles? Nothing at all. We see no analogy between them. They are no more alike than the real and pretended motives of those who went to Capernaum. There is no resemblance, no affinity whatever;—it is only pretension, after all is said, seeking *loaves*, and calling them *miracles*.

Who are these loafeaters? Alas! for them, reader, we do not like to be too particular, for fear of giving offence. Let us venture a conjecture, together, and share the blame; declaring at the onset, that we do not mean to have a word we shall speak, apply to one person who ever went to Capernaum out of love to the miracles. As for those, whose only motive is to obtain the "*loaves and fishes*," we need fear nothing from them, for they are all gone to Capernaum.

From the (Buffalo) Gospel Advocate.

#### THE DEVIL A LIMITARIAN PREACHER.

Genesis ii. 17. For in the day that thou eatest thereof thou shalt surely die, saith the Lord God.

Ye shall not surely die, saith the Serpent. Gen. iii. 4.

In accommodation to limitarians, I shall for the present admit, that the serpent here spoken of, was the devil, who delivered the bold assertion to Eve, and beguiled her by his false preaching; and shall immediately proceed to notice his audience, the manner of his preaching, and the doctrine delivered. And blessed be God (who never leaves his people without a witness) there are three things, in the text itself, to prove that the serpent was a limitarian preacher.

1st. His audience. The serpent might with equal convenience have preached to all mankind the same doctrine; but he elected a part—the weakest part—before whom to confront Omnipotence, and contradict the Most High, in saying “Ye shall not surely die!” but eat and be as gods. [Here the serpent addresses the woman as modern preachers do their Ladies Elect, or particular churches.]

Now this particular incontestably proves him a limitarian preacher; for had he been an Universalist he would have preached to all mankind.

2d. The choice of his audience, or manner of his preaching. The serpent rejected the firm and discerning, and elected the woman, the most wavering and inexperienced part of the species, and to her he delivered his message of *distinguishing grace*. “Ye shall not surely die,” and this is a clear proof of his being a limitarian preacher and full of all subtlety, knowing that if he could fire the ambition of the mother to be as gods; the daughters would catch the like aspiring vanity; and so it hath proved: for even to this day, before the woman (the churches) a small part of mankind, the same old notes of the serpent are still repeated; “Ye shall not surely die” for transgression, but “ye shall be as gods” sitting on thrones of glory.

3d. I shall make a few remarks on the doctrine delivered by the serpent. And here let it be observed that it was in direct contradiction to what the Lord God had pointedly, and explicitly declared, “in the day that thou eatest thereof thou shalt surely die;” “but this bold presumptuous preacher” announces a different doctrine to the woman, insinuating that to *her* there should be special favour—*special grace*.—“Ye shall not surely die” for transgression; but quite the reverse, for God doth know that in the day ye eat thereof “Ye shall be as gods!” The serpent, electing the woman as an object of *special, distinguishing grace*, and his disclosing to her that secret, that “God doth know,” &c. is indubitable proof that he was a limitarian preacher, and the fatal precedents long ago were followed; and examples, at the present day, are almost innumerable where small companies of favourites are exempt from the penalties of a broken law, and to them the old notes of the serpent, “Ye shall not surely die,” are still delivered.

The elect are told that they shall not receive according to *their works*. For a proof of this, see Doct. Dwight, and Mr. Williston’s sermons; and the same in substance is delivered in the synagogues almost every Sabbath day. It is the opinion of limitarians that the wages of sin is eternal death; but like an echo true they still resound to their audience elect, “ye shall not surely die.” And such an improvement have modern limitarians made upon the old doctrines of the serpent, that they not only exempt their adherents from all ill consequences of transgression; but go so far as to tell them in direct terms that they cannot live without sin; and if they should for once desist, they would be immediately snatched from the world. They inform them, likewise, that the eternal death which is the penalty of a broken law, is exclusively confined to those cursed

reprobates who were damned before the foundation of the world. But ye (my friends) “ye shall not surely die, for God doth know, &c. that ye shall be as gods.” All manner of sin in you is neither bar, nor hinderance to *sovereign distinguishing grace*, but on the contrary; he hath chosen *you*, hath chosen also that you shall commit all manner of wickedness that you *do* commit, and hath proclaimed it for his own glory, and your advancement in bliss.

But these saith the preacher—these things of which I have told you are but as mere outlines; or a prelude of *sovereign grace*, that hath made you the objects of his peculiar favour; for in due time ye shall be received to the kingdom prepared for you;—where safe behind the munition of rocks; ye shall be so conformed to him whom you worship, that you shall with extacies of pleasure look down on the miserable in hell, and hear with delight the screeches, and screams of brothers, sisters, parents and children on whom vengeance is poured to enhance the glory and happiness of the King and kingdom to which you belong.

The old preacher (the serpent) well understood what doctrines would suit the proud, selfish, malignant, monopolizing spirits of our world. He knows also that every man would walk according to his god; and hate, and deal rigorously with those that either whim, or prejudice should point out as unfavoured of their king. And blood and murder, devastation and the sword, the infernal Inquisition, and the hellish *auto da fe* have been the consequence of this kind of preaching.

Thus the old serpent which is the devil and satan, and those children of the *woman*, the mother of harlots who were assimilated to him, have looked on and been feasted with delight. “But here (adds the preacher with a deep sigh) here in this world your pleasures are interrupted; but in the restitution of all things, when every thing shall be as it *should* be, i. e. all but a remnant, a little handful, cast into an endless hell—then, my friends—Ah, then shall ye be wrapped in one eternal solace of delights. And your harps shall be tuned in the highest notes of praise to him that hath led you to a *dark knowledge* of these *secrets*; and to an anticipation of that inexhaustible source of glowing joys.”

But since the earth hath opened her mouth and swallowed up the flood of persecution which the dragon, or serpent cast out of his mouth, and the worshippers of the beast and his image are no longer permitted to burn and literally massacre those who are born after the spirit; they make the best of their privilege in anathematizing and “burning with their tortures” those that they hate, and whom the laws of the land will not permit their *hands* to surround with material fire.

I shall now consider the consequences resulting from a supposition, that it was death temporal, spiritual and eternal, that was threatened to Adam in case of disobedience: and the hypothesis that if *he* lived, *we all* lived; and if *he* fell, *we all* fell into the same condemnation and death, with our federal head. Well, Adam eat and *fell*! And the decree that altereth not, is gone forth, “Thou



shalt surely die!" But the serpent saith "Ye shall not surely die." Here then the point is at issue. On the one hand, the honour and veracity of God stands pledged for the execution of the penalty for the transgression of his law, i. e. of temporal, spiritual, and eternal death in the very day of disobedience. On the other hand the bold assertion of the serpent "Ye shall not surely die."

Now to vindicate the honour and veracity of the lawgiver, it must be proved that all mankind suffered a temporal, spiritual, and eternal death in that day that they transgressed; or take the utmost limits that ever was asked. Can it be proved that all mankind died the trinity of deaths within a thousand years? This I think is impossible.

Or will you make the daring attempt to prove that all mankind *have* or ever *will* die that eternal death? This, however, you are under a necessity to do, or give up the consistency of your theory, and the honour and veracity of your God; and it would be equally fatal to you and your scheme, if you could prove that all mankind according to the supposed threatening died within a thousand years; for then there had been none alive since said thousand years; nor ever will be again. But this is not true, therefore the hypothesis is false, and the truth must be sought for, on another foundation. For your doctrines go as far as they can to destroy the honour and veracity of your god, and establish the character of the serpent as a preacher of the truth. I think you cannot but see the dilemma into which you and your system are cast.

For if you prove the serpent a liar, and false in his preaching, you are lost in eternal death! On the other hand, if the assertion "Ye shall not surely die," is assented to as correct—your scheme is blasted, and the truth of your god suffers an irreparable breach! Your pleading the death of Christ, and taking out of the world of mankind a little handful destroys your scheme, and impeaches the veracity of your god as effectually as the law is broken by transgression. Now if there is not some one that is able to step in betwixt your god and the impending stroke, and open to you a door of hope in verification of the preaching of the serpent, which you say, is the devil and satan, and prove to you that "Ye shall not surely die," you are undone for ever! For if the serpent's preaching fails, ye are eternally damned in triple death!! But may your god be merciful, and rather suffer his word to fail, and his law to be broken with impunity, for your reprieve, your salvation to eternal life depends on the verity of what you say was delivered by the *father of lies*; for the truth of these words "Ye shall not surely die," is your dernier resort.

FOR THE GOSPEL HERALD.

To Mr. W. L. McCalla, Preacher of the Doctrine of Endless Misery, Philadelphia.

Sir, in perusing the Theological Discussion between you and Mr. Kneeland, I perceive that you charge the venerable Dr. Priestly with *impiety*, and *infidelity*. Now, Sir, I consider that you are either grossly ignorant of Dr. Priestly's character and

writings, or you are a designing slanderer. In support of this conclusion, I refer you to the testimony of Christian ministers who knew Dr. Priestly well; and who differed from him in religious sentiment. Soon after the orthodox rioters at Birmingham, had burned and destroyed the Doctor's Chapel, Dwelling-house, Library, &c. the associated dissenting ministers of two neighbouring counties presented to Dr. Priestly an address, expressive of their common concern at the horrid outrages which he had sustained. I transcribe its commencement. Let the Doctor's calumniators read it and blush.

"Address to Joseph Priestly, L. L. D.  
F. R. S. &c."

"Sir, we the dissenting ministers of Nottinghamshire, and Derbyshire, of the Presbyterian, Independent, and Baptist persuasions, associated as brethren and interested in the common cause of religious liberty, present our very respectful and affectionate condolence for the outrages to which you have been subject; though many of us differ from you in matters of religious faith, we trust that we have better learned the *spirit* of our excellent religion, than not to esteem in you that character of piety and virtue, which is the best fruit of every faith, and that ardour for truth and manly inquiry which christianity invites, and which no form of christianity ought to shrink from:—as well as to admire those eminent abilities, and that unwearied perseverance, which give activity to the virtues of your heart, and to which in almost every walk of science, your country and the world have been so much indebted. That such virtues and such abilities, should invite persecution, is a melancholy proof that neither philosophy nor christianity have yet taught their most dignified and amiable lessons to our country. But though man will feel, and your enemies have attacked you in that wherein you feel, perhaps, most sensibly, yet we rejoice to find in you that decent magnanimity, that christian bearing which raises you superior to suffering, and that a regard to God, to truth and to another world, have even from the bosom of affliction enabled you to extract a generous consolation. Whether in your religious inquiries you have erred or not, we firmly believe that truth and the best interests of mankind, have been the object of your constant regard; and we trust that God who loves an honest and well meaning heart, will dispense to you such protection as to his wisdom may seem most fit. To his benevolent and fatherly protection, we devoutly recommend you through the remainder of your life; praying, that you may be long preserved; that you may survive the hatred of your ungrateful country, and that you may repay her cruel injuries by adding, as you have hitherto done, to her treasures of science, of virtue, and of piety. This tribute of our esteem and sympathy for you, Sir, we entreat you to receive with that regard which we know the purity of it deserves; and though not recommended by the rank of life we hold, we trust that you, a philosopher and a christian, will think it not undeserving of a place among the very respectable testimonies of esteem and condolence, which, both at home and

abroad, your merits and your suffering have invited."

Signed by *forty-three ministers* of the three denominations.

Dr. Samuel Parr, in learning and intellectual attainments, as well as in the virtues of the heart, probably the brightest ornament of the established church of England, has stated in the following terms the proper mode of considering the merits of Dr. Priestly. "Let Dr. Priestly indeed be confuted, where he is mistaken—let him be exposed where he is superficial—let him be repressed where he is dogmatical—let him be rebuked where he is censorious—but, let not his attainments be depreciated because they are numerous, almost without parallel. Let not his talents be ridiculed, because they are superlatively great. Let not his morals be vilified, because they are correct without austerity, and exemplary without ostentation. Because they present even to common observers the innocence of a hermit, and the simplicity of a patriarch. Because a philosophic eye will at once discover in them the deep-fixed root of virtuous principle, and the solid trunk of virtuous habit."

In an early part of the Discussion, and before you begin to vilify Dr. Priestly, you ask, "Who ever knew a *Socinian* that would publicly acknowledge his sentiments? If you ask him, he insinuates that he is something of an *Arian*. If this won't do he is a *Sabellian*. Press him a little farther, and when he finds this will not do he is an *Universalist*. But what kind of one he will not tell you." Now, Mr. McCalla, this shows that you are very ignorant of Unitarians. Have you never heard, Sir, of Dr. MICHAEL SERVETUS, the *Unitarian martyr*, whom the inhuman, Calvin, and his associates the advocates of *endless damnation*, and the founders of Presbyterianism, burnt to death, for the christian belief that the *Father* is "*the only true God*," and that Jesus Christ his son derived his existence from him? See John v.—26, and vi.—57. Did Dr. Servetus shrink from his faith in the *unity* and supremacy of God, the *Father*, and the inferiority and subordinate character of his Son Jesus, when the fiery fagots were blazing around him? No, Sir, he bore his sufferings firmly. The persecuting Calvin says, he was an "obstinate dog," that "he only called out Mercy, Mercy, in the Spanish way."

I will present you, Sir, with the names of a few Unitarian *infidels*, as you are pleased to call them, and I defy you to name a more venerable body of witnesses who have ever appeared in support of any doctrine. Namely: Abauzit,—Abernethy,—Dr. Aiken, Acontius, Lord Barrington, Dr. Benson, John Biddle, Bonnet of Geneva, Dr. Chandler, Dr. Samuel Clark, Bishop Clayton, Dr. Cogan, Chillingworth, Crellius, John Elwall, Thomas Emlyn, Dr. Enfield, Dr. Estlin, Mr. Firmin, Bishop Hoadly, Dr. John Jebb, Dr. Kippis, Dr. Lardner, Bishop Law, Dr. Leland, Mr. Lindsey, Mr. Lowman, Mr. Locke, Sir Isaac Newton, Mr. Thomas F. Palmer, William Penn founder of Pennsylvania, Mr. Peirce, Dr. Price, Dr. Priestly, Sandius Socinus, Dr. Servetus, Mr. Simpson, Mr. Henry Taylor, Dr. John Taylor, Dr. Toulmin, Dr. Watts, Mr. Wasse, Mr.

Whiston, Mr. Wakefield, Dr. Whitby, Bishop Watson: to whom might be added many others.

Perhaps all of this worthy band have been believers in the Trinity, at one period of their lives. Like the celebrated Robert Robinson of Cambridge, who wrote a plea for the deity of Christ, which was greatly admired by Trinitarians. Yet he afterwards saw the absurdity of the doctrine, and speaks of the subject in the following terms—"As to personalities in God, a trinity of persons, I think it the most absurd of all absurdities. And, in my opinion, a man who hath brought himself to believe the doctrine of the Trinity, hath done all his work; for after that there can be nothing hard, nothing inevitable, the more unintelligible the more credible. The Bible reads easy if we consider God one, Jesus the Son of God, and the Holy Spirit the influence of God: But this would spoil the *trade*. The Scriptures become plain and easy, and a *learned Priesthood* would be unnecessary to make out that hard science, christianity, to us poor blind creatures." Before I conclude, I would recommend to your serious perusal, Mr. Yate's "Vindication of Unitarianism," and Mr. Balfour's "Inquiry into the meaning of the terms: Sheol, Hades, Gehenna, and Tartarus," as used by the Scripture writers. Also, "Simpsons' Essays on Scripture Language;" and wishing your mind may be enlightened by Christian truth, and your heart warmed by Christian Charity, I bid you adieu. J. L.

#### From the Christian Intelligencer. PAROXYSMS OF ORTHODOXY.

We consider ourselves under obligations to certain orthodox *editors* and *scribblers*, to communicate to our patrons and to posterity, a correct statement of the spirit and disposition which they manifest, on seeing the Universalists of Vermont, treated as a Christian denomination. From what will be exhibited, our friends may calculate on the manner in which Universalists would be handled by those meek followers of Calvin, were they able to influence our deliberate assemblies.

The "*Northern Spectator*," printed at Poultney, (Vt.) contains the following statements, "from a highly respectable ORTHODOX layman."

"It thus happens that atheists, deists, gamblers, usurers, profane swearers, &c. are found in the Legislative hall of the State. Such are the men who have elected a Universalist chaplain."—"It is equally futile to pretend that justice and religious toleration required this extension of respect and comity to the Universalists. First let them gain the rank and distinction of a *sect* among the professors of Christianity, before they claim to make their tenets the law of a Christian public. The common sense of mankind will revolt at the idea of constituting that people a *sect of christianity*, who reject every distinctive feature in the principles promulgated by the Author of it."

Thus much the gentle reader is permitted to see, in our columns, of the genuine liberality and benevolence of Vermont orthodoxy. Let us now direct the attention for a moment to the *spirit* of "evangel-



gical principles," as exhibited in the "*Western Recorder*," published at Utica, (N. Y.)

"The Legislature of Vermont, to their *everlasting disgrace*, have appointed a Universalist for their chaplain. We care not to inquire what motives led to such a step; there is *no apology* for it; there is *not a single circumstance* which can have the *least* tendency to wipe off the *disgrace*."

Should we condescend to reason with the *wisecracks* who penned and published the above statements, it would be an insult upon "the common sense" of the Legislatures of every "enlightened State." People who approve such feelings, ought to be *catechised* in "the *Blue Laws* of Connecticut;" from which we give an extract:

#### CONNECTICUT BLUE LAWS.

"Article 10. No one shall be a *freeman* or give a vote unless he be *converted*, or a member in free communion of one of the churches allowed in this dominion.

Art. 11. No one shall hold any office who is not sound in the *faith*, and faithful to this dominion; and whoever gives a vote to such a person, shall pay a fine of one pound.

Art. 12. No Quaker, or *dissenter* from the established worship of the dominion, shall be allowed to give a vote for the election of magistrate, or any officer.

Art. 13. No food or lodging shall be offered to a Quaker, Adamite, or other heretic.

Art. 14. If any person turns Quaker, he shall be banished, and not suffered to return on pain of death.

Art. 31. No one shall read common prayers, keep christmas, or saint's day, make mince pies, dance, play cards, or play on any instrument of music except the *drum*, the *trumpet* and the *jew's-harp*.

From the (Hartford) Religious Inquirer.

#### REMARKS ON JOHN XVII. 12.

"And none of them is lost, but the son of perdition; that the scripture might be fulfilled."

These words are often quoted to prove the final ruin of Judas Iscariot. We propose to show that it is by no means necessary to understand them as conveying such an idea. Much stress is laid on the words "*lost*," and "*perdition*." But do they, of themselves, imply an idea of endless suffering? The word translated "*lost*," in this passage, is *apoleto*; to show that this word does not of necessity convey an idea of utter ruin, we shall introduce sundry passages of scripture, where the same word is used, and translated as in the words which head these remarks. St. Mat. x. 6, "But go rather to the *lost* (*apololota*) sheep of the house of Israel." St. Mat. xv. 24, "I am not sent but unto the *lost* (*apololota*) sheep of the house of Israel." What advantage was it unto the "*lost*" sheep, that Christ was sent unto them, if they were irrecoverably "*lost*?" If they were already sealed to endless destruction, how were they benefited by the preaching of the apostles, who were directed to proclaim, "the kingdom of heaven is at hand?"

Again: Luke xix. 10, "The son of man is come

to seek and to save that which was *lost*." (*apololos*.) How could Christ save that which was *lost*, if that, which is *lost*, can never be saved? Luke xv. 32, "It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again; was *lost*, (*apololos*) and is found." Does this appear as if he, who is once *lost*, can never be found or saved?

It will be observed, that all these words, translated "*lost*," are derived from the same root, (*apollumi*.) If, therefore, the word of itself implies endless destruction, it must have this signification in all the passages above quoted; but it cannot have such a signification in those passages; therefore it does not, *necessarily*, imply this in the passage first quoted, concerning Judas. The word "*lost*," therefore, proves nothing concerning his final ruin. And the word "*perdition*" proves as little; for this word, (*apoleias*) also is derived from the same root, (*apollumi*.) Whatever, then, we have proved concerning the word, (*apoleto*), translated "*lost*," we have proved, with equal certainty, concerning the word (*apoleias*), translated "*perdition*." For since they are both derived from the same root, (*apollumi*), their signification must be similar.

It follows, that nothing is contained in the text, which proves the endless misery of Judas. And it is asked, does his general conduct afford evidence of such a calamity? We do not find from the scriptural account, that he was altogether worse than the other disciples. True, Christ once called him a "Devil;" so also he called Peter "Satan." We do not find, that, before he betrayed Christ, he was guilty of any high-handed crime. But at the last, he did betray his master. We shall say nothing of the necessity of his thus acting; of the good resulting; of the fact, that he undoubtedly sinned ignorantly, inasmuch as, had he known the true character of Christ, he would have known, either that it was necessary that he should then suffer death, or, that, if betrayed to the Jews, he could deliver himself from their hands. We pass over this, and observe, that it is generally allowed that those who repent and forsake their sins, shall find mercy. And, we ask, did not Judas repent? We venture to state, there cannot be found, in scripture, a case of repentance, more strongly marked than his. David sinned, and repented—but he did not put away from him that which caused him to offend; instead of this, he married Bathsheba. Peter sinned, and he repented, and wept bitterly; but he did not openly confess Christ at that time; he concealed his knowledge of him, and secreted himself from public view. But all believe that both David and Peter did sincerely repent. And did not Judas show greater evidence of repentance than either of these? He brought again the thirty pieces of silver, (the price of his iniquity,) and casting them down at the feet of the rulers, exclaimed, "I have sinned; in that I have betrayed the innocent blood." He openly confessed his sin. And when he perceived that he could not remedy the evil, he was "suffocated with grief." We repeat it; if we have evidence of one case of sincere repentance, in the scriptures, this is the case.

Shall we say then, that he, who repented so sincerely, as to perform all this—whose contrition was so great as to cause him to fall down dead, will never receive mercy from our Heavenly Father? Forbid it heaven!

While we believe that Christ implored mercy for his murderers, saying, "Father, forgive them, for they know not what they do," and while we believe the Father will answer his prayer, and show mercy unto them, let us not believe there is no mercy for Judas, the betrayer. While we believe the principals in this transaction received mercy, let us not say, that he who was accessary only, is left without mercy. While we believe that Peter received mercy, though he denied Christ, after he had been expressly informed that whoever denied him before men, should be denied, by him, before angels, let us never say, that mercy will for ever be denied to Judas. In a word—while we find no evidences in the scriptures to prove his final ruin—while we do not discover any thing in his conduct or character altogether worse than we find in that of others, even the apostles,—let us not pretend that the arm of the Lord is shortened, that he *cannot* save *him*, or that his loving kindness has failed, that he *will* not.

#### TO THE EDITOR OF THE GOSPEL HERALD.

Sir—I think I have read somewhere in the Bible, that "God created man in his own image;" I have often thought, that man has paid his Maker a very strange compliment. For men have created gods in their own image. Yea, in their own peevish, passionate, revengeful, blood-thirsty and cruel likeness, have they created, formed or pictured out their *gods*; or, how would it have entered into the thoughts of man, that God who is *goodness* and *love*, delights in punishing, and that eternally, or endlessly? Or in punishing the just for the unjust?

It appears that without the assistance of the devil and wicked men, mankind must all have been damned to all eternity—and yet all own that God is *omnipotent*!! The orthodox, as they are called, take great pains to make the devil take a very active part in the salvation of man; or at least, they do not use care to avoid it. We will suppose, if you please, that there had been no priests, nor no people so wicked as priests, and that Judas, nor no other person had been so much like priests, i. e. so *covetous*, as to sell Jesus Christ for money. Judas sold Christ for money, and the priests sell, or pretend to sell, *his gospel for money*. Now, if there had been no people wicked enough to murder a man for going about doing good, and that never did the least evil, it would have been nearly as bad, as if there had been no devil. And in either case we should all, elect and non-elect, have been damned to all intents and purposes; and that to all eternity. For they say, that God Almighty could not have pardoned man, for what Adam did in the affair of the fruit, in the garden, unless Adam's offspring, murdered his well-beloved *son*! and that son they say, was *God* himself! They say, that if Judas had not betrayed Christ, and that if the Jews had not murdered him,

we must all inevitably have been consigned to an endless hell, which, they say, is a lake of fire and brimstone where God Almighty burns and torments his poor weak and fallen creatures to all eternity, for his own glory. And yet notwithstanding all that Judas has done for us, (that is if we be of the elect,) they say, that he is in hell; and will remain there for ever. As for the non-elect, some of the holy orthodox say, that no sacrifice could be sufficient, because that God has ordained them to eternal damnation.

I have heard it declared in discoursing on the atonement, that the blood of Christ will ransom the Elect only; the rest must all go to hell. Also, that the blood of Christ, which it is contended was the blood of God, is a full and complete ransom for *all* mankind. Again, if they mean the blood that was shed on the cross, I ask, if that blood that followed the spear, was the blood of a *man*, or the blood of *God*? I do not suppose that any rational being (except a priest) who has been in the habit of thinking for himself for a series of years, will say that it was the blood of an immortal spirit. And, again, Jesus said, I have finished the work which thou gavest me to do," (sometime before he was put to death;) so it could not be the shedding of his blood, that he had reference to. And when he had received the vinegar, he said, "It is finished." But, instead of allowing Jesus Christ to finish the work, that he came to do, they will make soldiers and priests finish the work, that the Saviour came to do; and complete the redemption of man!! So between the priests, the devil, Judas, and the soldiers, they have completed something, but what it is, our holy fathers, or divine doctors are not likely to agree in.

AN ENEMY TO NONSENSE.

February 10, 1825.

#### TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—Being a constant reader of the Gospel Herald, I should be pleased to see your views published in the same, on Leviticus x, 1, where it speaks of Aaron's sons offering strange fire. If you will comply with the above request, you will confer a favour on one who is a friend to truth.

W. A.

Amenia, April 20, 1824.

#### ANSWER.

The above communication has been mislaid, or it would have received seasonable notice. The passage introduced has led to various conjectures, as to its proper signification. The fire spoken of is called "*strange* fire," because God did not command Nadab and Abihu to offer it. The fire which consumed the incense in their censers, was unquestionably the same element used in common by the Jewish priests. But the fire which was kindled in their censers; we presume, was denominated "*strange* fire," on account of the *incense* being different from the incense which God commanded to be burned before him. We will only add, that God never commanded the Jewish priests to offer *Hell-fire* in their censers. Priests in our day offer little else; and, in our opinion, it is the *strangest* fire ever heard of!



## INFLUENCE OF BIGOTRY.

If any man say, I love God, and even say it with the utmost confidence, and hateth his brother, (though he think diametrically opposite, belong to a different society or to none,) which he will do more or less, if he do not love him, he is a liar, he affirms what is false, although perhaps, he may not know it to be so: for he that loveth not his brother, whom he hath seen, who is daily presented to his senses to raise his esteem, or move his kindness or compassion towards him, how can he love God whom he hath not seen? And this commandment have we from him, both from God and Christ, that he who loveth God, love his brother also. That is, every one, whatever his opinions or modes of worship may be, purely because he is the child, and bears the image of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions, and he loves them for that, not for Christ's sake. *Gos. Adv.*

## INCREASE OF LIBERAL PRINCIPLES.

A large number of the most wealthy and respectable inhabitants of the religious community in Northampton, have recently receded from the Old Calvinistic Church and Society, under the pastoral care of the Parson Solomon Williams and his Colleague the Parson Mark Tucker.

The reason assigned by the receders is that Mr. Tucker, (who was recently installed) now refuses to exchange with Christian Ministers of the Unitarian Churches, although, previous to his installation, he gave the assurance that a different course would be pursued.

A new Society has been formed, and the Parson Mr. Ware has been invited to organize the Church. At present public worship is to be held in the Court House—but it is intended to erect a new house, as soon as arrangements can be made for completing the same. *Boston Evening Gazette.*

## NANTUCKET.

We rejoice to hear, that the progress of truth has been such on the island of Nantucket, that a committee has been recently appointed to receive proposals, and to collect materials for the erection of a **HOUSE OF PUBLIC WORSHIP**, for the use and convenience of those who rejoice in the faith of unbounded mercy, and who patiently wait for the fulfilment of the promise, "In thy SEED shall all the kindreds of the earth be blessed." May HE who laid the *sure foundation* in Zion, prosper their laudable undertaking, and crown their praiseworthy efforts with abundant success. *Telescope.*

## IMPIETY.

Amidst all the vices and enormities of the Algerine Turks, (a people distinguished for violence and rapacity, and almost every species of cruelty) some good qualities are observable. The most abandoned wretch never presumes to utter the name of God in vain, or add it, by way of decoration, to his ribaldry.

When will this be said, even of men who glory in their superior light and information?

## Selected Poetry.

## HYMN.

## A PARAPHRASE ON ROMANS XIII. 12.

Ye that indulge in slumber still,  
Rouse and exert each dormant power;  
Hear and obey his sovereign will,  
Who is your life from hour to hour.

Lo! the deep shades of night dissolve;  
High in the East the morning beams;  
He, at whose word the heavens revolve,  
Bids you awake from idle dreams.

Turn to the light a grateful eye,  
Open to ev'ry kindling ray;  
O, may the truth illumine your sky,  
Till the last shade has past away.

Children of God, and heirs of light,  
Born for a high, a glorious end,  
Hate and avoid the deeds of night,  
Not for the world your God offend.

Chaste and devout be every thought,  
Kind and sincere your every word;  
O be your lives without a blot,  
Sacred to Christ, your heavenly Lord.

Thus, when the sun shall fade,  
And the fair heavens shall cease to be;  
You shall enjoy a better day,  
Glowing to all eternity.

## LIFE IS A VAPOUR.

I dream'd I saw a rosy child,  
With flaxen ringlets, in a garden playing;  
Now stopping here, and then afar off straying,  
As flower and butterfly his feet beguiled.

'Twas changed—one summer's day I stepp'd aside,  
To let him pass; his face had manhood's seeming,  
And that full eye of blue was fondly beaming  
On a fair maiden, whom he call'd "his bride."

Once more; 'twas evening—and the cheerful fire  
I saw a group of youthful forms surrounding—  
The room with harmless pleasantry resounding;  
And in the midst, I mark'd the smiling sire.

The heavens were clouded! and I heard the tone  
Of a slow moving bell;—the white hair'd man had gone!

A heathen could say, when a bird (frightened by a hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou flyest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name. *Gurnal.*

## TO CORRESPONDENTS.

We inform A. M. of Schoharie Bridge, that the communication alluded to has been received. Our impression at the time was, that A. M. did not desire the insertion of his letter; but requested some remarks, for the satisfaction of a third person, on the subject of the personality of the Devil. We shortly after published, from the Rochester Magazine, an article entitled Demonology, which we hoped would satisfy our correspondent. If this is not the case, any particulars which shall be mentioned as deficient, shall be attended to.

## PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, every FRIDAY evening, at half-past six o'clock, at No. 9 Frankfort-street.

All Denominations of Christians are invited to attend.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.

Payable in Advance.

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, MARCH 12, 1825.

NO. 22.

## ORTHODOX WINKING.

That the orthodox are winking in a very gracious manner at practices which their prototypes, the Puritans, would have angrily forbidden, is too evident to be denied by any person. Their toleration to music, or musical performers, is an evidence of their laxity, and departure from the rigidity of their ancestors in principle. The following article is a delicate and well-timed satire. The reader must judge for himself, whether the "*dull care*" which is dissipated by modern Church Music, be an accidental or premeditated effect of "*converted tunes*."

From the Connecticut Journal.

## CHURCH MUSIC.

Mr. Editor—I love to go to church, now and then, to pass away an idle hour, to see the new fashions, and particularly to hear the music; and I cannot but remark how wonderfully improved we are of late in church music, especially in the choice of our tunes. You can't tell how delighted I was last Sunday, (as I passed by one of the Churches, deliberating whether I should go in or not,) when I heard the organ, and choir singing in full glee, one of my favourite old Scotch airs, called "*Auld lang syne*." Sure, thought I, there is some real *fun* going on in Church. I'll go in and see what is the matter. I arrived just in time to join in the latter part of the tune; and being much animated, I sung out, with a pretty loud voice,

"We'll take a cup o' kindness yet  
For Auld lang syne!"

I found the people near me began to stare, and one of my friends whispered to me, that I had not got the words of the tune; I begged his pardon, and assured him that I knew "*Auld lang syne*." "*Shall auld acquaintance be forgot?*" says I. But you are mistaken my friend, if it was "*Auld lang syne*," it has been converted into a Psalm tune lately, and it is now called *Rochdale*. *Converted*, says I, I have heard of *converting sinners*, and *converting the heathen*, but really I never heard of converting tunes before.

Full of "*Auld lang syne*," I went home and began to think of the matter. A real good plan thought I. May it be carried on, and our churches will be really jolly places. I thought there might be other tunes as well as "*Auld lang syne*," that might be *converted*, and take christian names with a little pains; but what was my astonishment when I found that "*Green grow the rushes O!*" would go in L. M. without any alteration, (especially if it were *christianized* by calling it *Dragon*, in honour of our neighbouring town,) and what is of more importance, our old national song of "*Yankee Doodle*," is fitted exactly to C. M. Many other tunes, such as

"*John Anderson my Jo John*," "*Sandy and Jenny*," and "*The Old Maid's lament*," might all become right regular, and decently behaved Psalm tunes, with very little discipline. But the advantages of having "*Yankee Doodle*" thus converted are very great. First, Every body knows it, and could therefore join in singing it. Second, Every one might put such words as he pleased to the tune, either the hymn, or the original words, and this would be more in accordance with the rights of conscience than making a man sing just such words as the minister chooses. Perhaps some may object to "*Yankee Doodle*," that if it were sung in church, strangers loitering near the churches, not hearing the words of the Psalm, might mistake the church for a ball room. To this it would be sufficient to answer, not more than if they sung "*Auld lang syne*." But I have a better answer; Is it not obvious, that if these loiterers hear such tunes, they will be induced to go into the church just where we wish to get them; and that these tunes are like *cheese in a mouse trap* to bait these vermin? Again, it may be said, that all our associations with "*Yankee Doodle*" are of the light and frivolous kind, and that hearing it in church, would only excite the same kind of feelings, by a natural association of ideas, and that the tune being so *merry*, and the words of the Psalm so *solemn*, there would be a disagreeable inconsistency. To the former objections, I answer, that "*It is a poor rule that won't work both ways*." And if the association of ideas has any thing to do with it, it is just as likely we shall have solemn ideas when we hear "*Yankee Doodle*" in a ball room, from having heard it in church as the contrary. As to the latter objection, I say analogy is against it, we all know that most delicious beverage called *punch*, owes its chief excellence to the union of contraries, of weak and strong and sweet and sour; now I contend that a solemn Psalm sung to "*Yankee Doodle*," is calculated on this very principle of contrariety, to produce a delightful effect, and the more solemn the words and the quicker the time of the tune, the more perfect will be this effect.

While on this subject, I would observe, that there is a practice among the singers in our churches which I wish were universally adopted. It is that of entertaining the congregation, after the blessing has been given, with some of those merry jigs called anthems. How delightful it is, after one has been listening to a serious solemn sermon, for half an hour, till one feels dull, and melancholy, and begins to think of repentance, and salvation, and a great many other gloomy things, how delightful, I say, it is, to see all the choir suddenly squat down into



their places, and to hear the busy note of preparation for a jig—I mean *anthem*! At the first wheeze of the pitch-pipe, “*dull care*,” begins to be gone, and by the time they have sung over the tenth or twelfth repeat of “*for ever and ever*,” every gloomy thought has fled, and one feels as blythe and cheerful as when he first came to church. My favourite song on these occasions is one *Amesbury* (this is the christian name, what its heathen name was I don’t know) this tune has a peculiar effect on me; it is said “The memory of past pain is pleasure;” it is on this principle that I account for my pleasurable feelings, when I hear *Amesbury*. I am, at times, much afflicted with the cholic, and I never hear *Amesbury*, but every groan and contortion is brought fresh to my mind; and on the contrary, I never have the cholic but I think of *Amesbury*. I would suggest that *Paddy Whack*, *Corporal Casey*, and *Judy O’ Flanagan*, with many other excellent Irish favourites if they could be converted, would add richly to the list of *entertaining anthems*.

I am glad to find, that the true end of church music, viz. to neutralize, by a little seasonable gaiety, and sprightliness, the great excess of seriousness in the other performances of public worship, is at length discovered, and so successfully put in practice. I also rejoice that Handel, and Hayden, and Pleyel, and such old fashioned composers, are likely soon to go completely out of fashion, and that they are to be succeeded by those charming, plaintive little love ditties, and popular songs from the theatres, so easily converted and adopted with good christian names. I hope that those melancholy old tunes, *Old Hundred*, and *St. Martins*, and *Mear*, will never be heard again unless, it is perhaps, to give grace to a Cotillion or a Hornpipe. C.

From the (Boston) *Universalist Magazine*.

#### CHRISTIAN CONSOLATION.

“But now he is comforted, and thou art tormented.”

Luke xvi. 25.

It is not the design of the present communication to lay before the reader the proper application of the parable of the Rich Man and Lazarus, as the writer has repeatedly done this accordingly as he understands its connexion and design. The present object is to set forth the use which error has made of the words which head this piece, as the ground of the christian’s consolation and encouragement, in such a manner, as to lead the mind to question its propriety.

As the parable of the Rich Man and Lazarus is used, by divines, generally, to set forth and enforce the terrors of future retribution, in a state of being beyond this mortal life, so these words of Abraham to his son are contemplated as a source of comfort to such as travel the *difficult* and *wearisome* path of religion in this world, and who see around them the wicked in *prosperity*, sailing down the tide of time without those troubles with which the righteous are afflicted.

It is most earnestly contended that if those who live religiously and virtuously in this world, are to fare no better in the next state than others, there is

nothing which can incite to virtue on the one hand, nor dissuade from vice on the other; and that it is the immense reward in the future world, which is promised to those who live religiously in this, that forms the proper object which leads to religion and virtue; and that it is the indescribable sufferings which are threatened to be inflicted, in the future state, on such as refuse religion in this, which form the proper inducement to forego the *enjoyments* of sin in this life. Thus, religion directs the eye of her votary to blooming fields and fragrant groves, to delights and enjoyments which defy imagination to paint, beyond the narrow flood of death, constantly whispering in his ear such sweet promises as encourage him to stem the mighty torrent which would otherwise bear him down and overcome his fortitude. For his farther comfort and encouragement, she removes the covering of that dismal pit, where, in the future world, those who enjoyed a life of injustice, hatred and transgression here, will endure a vengeance which will cause them to gnaw their tongues for pain.

According to these statements, which are not carried at all beyond what is usual in sermons on this general subject, the professor of religion will do well to contemplate the comforts of the future world.

That this subject may be duly realized it will be necessary to bring it near home. The happiness or misery of people of whom we have no knowledge can have but little effect on us. For instance; If we were told, by our preachers, that the inhabitants of some of the most distant planets were much happier in their present state than the people of the earth, but that we are to be immeasurably blessed in our next state, and they as immeasurably tormented, we should doubt whether the preacher knew what he asserted; and if he should say that it was necessary for us to believe this statement in order to fortify our minds against the trials which await us, no one would be able to see its propriety or feel its force. So, allowing the doctrine under consideration to be true, it would be of but trifling consequence to inform us, that some of the inhabitants of those parts of our earth which are unknown to us, will, in the next state, be tormented while we are to enjoy all manner of good. In order then to enjoy the advantages of this important doctrine, without which neither religion nor morality can be maintained, it must be applied to ourselves and our associates in life. But here the mind comes to a pause; and the question arises; shall we fix on our friends, as the subjects of future misery; or shall we take our foes? The answer is, we must take the wicked whether they are our favourites or not.

Then the case may stand thus; in thousands of instances parents must contemplate the future misery which their children are to endure hereafter, that they may now be encouraged in their christian race; in other thousands of instances children must realize the future torments which their parents will endure, that they may be supported under the otherwise insupportable burdens of religion and well doing. In still more instances brothers and sisters must set before their eyes the sons and daughters of

their beloved parents, and realize the certainty and intenseness of their future misery as a source from which to draw encouragement to bear up under the afflictions attending their christian vocation. In innumerable instances husbands must contemplate the future misery of their wives, and wives the future torments of their husbands, that they may endure the trials which a life of holiness brings upon them.

Reader, can you tell what makes this doctrine sound so discordant and appear so disgusting? It is because it is the very reality of evil. Do you ask, What makes it seem so much worse now, than when those who preach it communicate it from the desk? It is because they try to recommend it by keeping its deformity out of sight, and by means of glosses in which they dress it.

But we have not advanced so far yet as to see this doctrine in its worst shape, nor to behold its darkest shades. To come as near as possible, to this, in this life, we must suppose that all the afflictions and trials of the godly are at an end, and that all the pleasures and enjoyments of sin have passed away, and both the righteous and the wicked are in their respective conditions in eternity. And now the trials of the saints being at an end, and they being at perfect rest in the bosom of divine favour, we will ask those parents, who were encouraged while here, to persevere in the ways of religion by expecting to see their children in torment in the invisible world, what advantage they now derive from beholding their offspring in misery? Reader, I will not put the question to all the different classes before-mentioned, you have already anticipated it in such a use. But what answer may we suppose would be given to this question? Would the glorified and happy reply, Now we are comforted, and they are tormented; and although all the twelve manner of fruits which we pluck from the tree of life are most delicious, none are more highly zested than this, viz. to know that our children, companions, parents, brothers and sisters, who in time enjoyed a life of sin, are now in torment, while we, who encountered the afflictions of a religious life, and toiled through the tiresome ways of wisdom are comforted?

Let us ask those righteous people, who say they would live in sin here, if they believed that all will be holy and happy hereafter, in what does religion and righteousness consist? The answer is, they consist in love to God and in love to man. The moment this answer is received the whole fabric of the foregoing doctrine, together with its foundation is utterly demolished; there is not one stone left upon another, that is not thrown down. Whoever loved God or his neighbour from the fear of torment? or whoever loved God, and his neighbour for the reward of his neighbour's future misery? An apostle says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But if we place our religion on the expectation of seeing our brethren in torment hereafter, it is certain that we love neither our Maker nor our fellow creatures.

As our preachers are constantly calling our atten-

tion to the consideration of the last judgment, let us call their attention to the same event, and let us ask them what they will do, when the Judge shall ask them concerning the sincerity of their profession? when the following questions will be asked, and the following answers be given: Professor, as thou didst profess to love me, I ask thee, why thou didst love me? Answer: I loved thee with all my heart because I was afraid of thy hot displeasure if I did not! Professor, thou didst profess to love thy fellow men, I ask thee, wherefore didst thou love them? Answer: I loved them most heartily that I might enjoy, in the invisible world, the pleasure of seeing them tormented, while I should thereby be comforted! Professor, I commanded thee to love thy parents, thy companion, thy children, thy brothers, thy sisters, thy neighbours and even thine enemies, and thou didst profess to love them all; I ask thee, wherefore didst thou love them? Answer: I did most truly love them all for the following reasons: 1st. I was confident that if I did not love them thou wouldest cut me off and make me for ever miserable. 2d. I was confident that for the great trouble and affliction which I endured in loving them, you would make a vast difference in our conditions in this great day, and grant me comfort and them torment! Professor, in thy lifetime thou didst frequent the house of worship, attend conferences, talk a great deal about religion, pray in thy closet so loudly as to be heard in the street, and thou didst disfigure thy face and appear very solemn: and furthermore thou didst warn others to flee from my wrath even with tears in thine eyes; Now, Professor, I ask thee, why thou didst all these things? Answer: I did them all, and endured much tribulation and sore affliction in so doing, that I might be comforted at this great day by seeing thy wrath fall on others, and thy smiles on me!

Whoever will duly and cautiously examine the doctrine which results in such manifest absurdity, will, without doubt, realize its perverseness, and endeavour to obtain a knowledge and possession of that pure and holy doctrine in which love is without dissimulation, and virtue its own reward.

By contemplating this general subject, in relation to the dishonour which is done to the name and religion of Jesus, by connecting them with a sentiment so degrading, I am induced to call on the clergy to wash out so foul a stain, by renouncing, at once, a doctrine so utterly opposed to every moral principle.

*From the (Boston) Universalist Magazine.*

#### THE SIN UNTO DEATH.

My friend informs me that he recently heard a minister, in a formal prayer, pray "for all that are subjects of prayer;" which led him to infer that the parson who offered this form of prayer believes that some are not to be prayed for; and entertaining the belief, that the minister would justify his views by what John says of a sin which is unto death, requested some remarks on the passage in which this subject is found.

In relation to this subject the following query



seems not altogether irrelevant: viz. Why should our ministers in this present time be so much more cautious than was St. Paul in his time? He says, 1 Tim. ii. 1. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for ALL men;" but ministers, in our day, are more cautious, they take care to pray for all who are the subjects of prayer, believing that some are not to be prayed for. The reason which may with justice be assigned for the difference above stated seems to be the following: The apostle was desirous of framing prayer in such a manner as to have his petitions agree with his views of the will of God, and the designs of that ransom which the gospel exhibits for the human race. He justifies prayers, &c. for all men as follows: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all to be testified in due time." But our ministers, entertaining very different views of the will of God and the designs of redemption by Jesus Christ, are necessitated to frame their prayers agreeably to partial salvation; and therefore cautiously leave out of their petitions those whom they suppose are not the subjects of prayer. And wishing to justify themselves by the divine testimony, they advert to this subject in 1 John v. 16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it." But rather than to disagree so much with the apostle, would it not be better to suppose that we should not ask to have a man's life spared, who has committed a capital offence; and yet allow that we may pray for the man, that God may receive his soul to that favour and kingdom which were manifested through him who gave himself a ransom for all, and by the grace of God tasted death for every man? And does not this agree with christian practice, when, for a capital crime, a judge is compelled by the law and his oath to pronounce the sentence of death on the unhappy offender, does he not conclude, by saying, "And may God have mercy on your soul?"

#### FOR THE GOSPEL HERALD.

Mr. Editor—Deeming it important to have a correct understanding of the scriptures in order to profit thereby, I therefore take the liberty of sending for your consideration the following passage, Rev. xx. 5, and request an exposition of the same.

February 18, 1825.

C. P.

#### REMARKS

##### ON REVELATION XX. 5.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

It must be obvious to the reader that a literal construction of this passage, would argue the annihilation, for the term of a thousand years, of all the unbelieving dead. For if they live not, (that is, have

no life, or consciousness,) they can neither be subjects of judgment nor suffering. Nonentity can neither experience joy nor pain. The connexion of the passage, as we shall presently see, represents the dead spoken of as subjects of judgment; consequently a literal understanding of it is inadmissible. We shall therefore proceed on the ground which all admit, namely, that the book of Revelation is *highly figurative*, and inquire into the meaning of the figures; i. e. what are they representations of?

The solitary passage quoted, (the fifth verse,) considered abstractly from its connexion, would be nonsense! For you can make of it nothing more nor less, than that the "first resurrection" consists in mankind having *no life*! Reasoning from analogy, it would be a fair presumption that a second resurrection would confirm or perpetuate the nonentity of the parties; from the simple fact that a resurrection consists in nonentity; or no life. This will not answer; therefore we must examine the passage with its connexion.

By consulting the preceding verse, (the 4th,) we learn that those who have a part in the "first resurrection," *live*, and reign with Christ. The *life* here spoken of must be considered in apposition with the *death*. And the "*living* and reigning with Christ," &c. is that which constitutes the resurrection. To learn the *time*, we must refer the reader to the conclusion of the chapter, and the commencement of the following one. It appears that the *judgment* spoken of, is one of the most prominent features; for "the *dead* small and great," who John says he "saw" standing "before the throne," (not before God; the translation is here grossly incorrect,) are those who are previously declared not to "live again until the thousand years are finished;"—consequently, the judgment takes place during the thousand years. By consulting Rev. xiv. 6, 7, we find positive testimony that the judgment commented with the preaching of the gospel, about 1,800 years ago! Also, that the ostensible object, end, and aim of the judgment, is, not that those who are judged shall be consigned to an interminable hell, but that they shall "fear God, and give glory to him;" or, as expressed in the 15th chapter, that "all nations should come and *worship* before God." Therefore, we must, to be consistent, consider that all the figures introduced, whether a second death, or a lake of fire, &c. are representations of the means which, in God's plan of redemption, shall redound to his glory in the salvation of man.

In attempting a solution of some of the prominent figures used, we trust we shall be allowed the privilege of preferring the Scriptures to human opinions and traditions.

First: The *resurrection*. For an exposition of this, we refer the reader to the prophet Dan. xii. 1—4. The messenger who communicated to Daniel the substance of the prophecy, declares, as related in chap. x. 14, that he came to inform Daniel what should befall his people (the Jews) in the *latter days*; (the end of the Jewish dispensation,) adding, "*for yet the vision is for days*:" not for eternity. The messenger in chap. xii. 1, 2, speaks of

the advent of Christ, whom he introduces, figuratively, as Michael, the Prince of the Jews; and says, at that time, "many that sleep in the dust of the earth shall awake, some to everlasting life, [to the knowledge of God and Christ. See John xvii. 2.] and some to shame and everlasting contempt." (The condition of all unbelieving Jews.) Christ speaks of the same event, John v. 28, 29, and declares of those who shall come forth to a resurrection of judgment, (not damnation; the original being the same with Rev. xiv. 7.) Thus it appears, that the resurrection spoken of, is nothing more nor less than this—"they that sleep in the dust of the earth shall awake." Those who awake to a knowledge of God, as manifested in Christ, reign with Christ. That is, they triumph with him, in the glorious truth of salvation, and through him obtain a victory over the world. *This*, emphatically, is the "first resurrection; on such the second death has no power." John's declaration, "We know that we have passed from death unto life, because we love the brethren," confirms our view of this subject.

In order more fully to illustrate this part of our exposition, we entreat the reader to divest himself of the prejudices of education, and to free himself from the thralldom of human creeds and traditions, so far as to admit truth and common sense in evidence. What is the common orthodox understanding of "sleeping in," and awaking from, the dust of the earth? Is it not the literal gross idea of sleeping in the ground, the grave, the dirt? Where is their consistency in this belief, that the man "*sleeps in the dust of the earth*," when, at the same time, they pretend to believe, that the man, if a wicked man, is *awake*, and writhing in horrid consciousness, at a distance from his body, and the dust of the earth, in a future Hell? Can a man actually *sleep* in the dust of the earth, and, at the same time, be in another place, and that place a *Hell*? Never! What say the Scriptures? "*Dust thou art, and unto dust shalt thou return.*" Again. "*The dust shall return to the earth as it was, and the spirit shall return to God who gave it.*" Can the spirit sleep in the dust of the earth, after the dust returns to the earth as it was, and the spirit to God who gave it? Never! How can the spirit sleep in the dust, after, or when, it is *out of* the dust? The truth is, mankind sleep in the dust of the earth, when they are in the dust of the earth; as much as a man sleeps in his bed, when he is in his bed. It is the sleep of ignorance—the stupidity of depravity and sin. Therefore we read (Ephes. v. 14.) "*Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*" Consequently, all who are in *darkness* are asleep. They are dead.

Second: What shall we understand by the *dead*, who live not again until the thousand years are finished? Enough, we think, has already been said, to convince a candid unprejudiced mind, that the scene is in time, not in eternity. Our exposition of the first proposition, has explained the death spoken of. "*To be carnally minded is death.*" And Paul also says, "*To be spiritually minded is*

*life and peace.*" Therefore, those "*dead in trespasses and in sins*," who walk in darkness, or sleep in the dust of the earth, their bodies of clay, are those who stand before the throne; that is, are subject to the power, and are judged by Christ.

There is one particular, which we esteem of importance, to which we now solicit the reader's attention. The thousand years, mentioned, and its figurative application to those spoken of. The literal understanding of this part of our subject, by giving it an individual application, would argue, that those, individually, who lived and reigned with Christ, would, each of them, live and reign a thousand years; and the dead would not, individually, live during all that time. To understand the passage figuratively, will teach a different conclusion. It is then, during the transpiration of the thousand years, that the *dead* live not; and that the living reign with Christ. A man may sustain the character, and be in the condition of the dead, to-day; and to-morrow, may awake from his sleep of darkness, and, being no longer dead, live according to the signification of Paul's words—"Awake, thou that sleepest, and Christ shall give thee light." A different understanding of this passage, would be a bar to all missionary enterprises so long as the thousand years continued!

Third: What is imported by the phrase, "*A thousand years*?" We contend, that in all expositions of this book, it must either be considered a literal narrative of events, or a figurative exhibition, by representations, agreeably to prophetic vision, of whatever is spoken of. The expositor must take his choice; and not run from one kind of argument to another, nor serve up to the mental palate of his guest, a motley collation of raw and cooked food. If the book is all figurative, the person who attempts to understand it literally, will find a sorry conclusion to his labours; and vice versa. We have pursued the former course; for we cannot be brought to believe that *spirits* are literally like *frogs*, (Rev. xvi. 13.) and that they actually come out of the mouth of a *dragon*! But, we shall as readily admit this to be a literal truth, as we shall admit a literal lake of fire and brimstone; and consider one to be as consistent as the other. We believe the book to be what it purports, "*The revelation of Jesus Christ*," (Chap. i. 1.) The thousand years, therefore, must be considered as a representation of a definite duration, How long? is the question before us. To follow the general rule for the calculation of prophetic time, would be to estimate the thousand years at 365,000 years. This may be the correct understanding of the passage, but we doubt it. By turning to the first chapter, we read of the events, and their order, as follows—"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The declaration is positive, that the things showed unto John, "*must shortly come to pass.*" Not may come to pass 1,300 or 10,000 years



hence, but "*must shortly* come to pass!" The reader knows the definition of the word *shortly*. When John is commanded to write, he is told, "Write the things which thou hast seen, [in the past tense] and the things which are, [in the present tense] and the things which shall be hereafter," [in the future tense.] Hereafter, When? Why, *shortly*! It is evident that the principal events, (if not all that are) spoken of, have taken place. We assign two reasons for this conclusion. First: Christ's positive assertion, of the events, or things, that they "*must shortly* come to pass." Second: A careful perusal of the book, compared with the prophecies, will lead to the conclusion, that the end of the Jewish economy, the sufferings and triumph of Christ, the introduction of his church, or the preaching of the gospel, and the present consequences which result to believers and unbelievers, from their faith and unbelief, are the principal events spoken of. Relative to the 1,000 years, we leave this much for the reader's own study and improvement.

From the (Providence) Christian Telescope.  
ETERNAL MISERY.

Every art and device is resorted to, in modern times, as it would seem from the conduct of many of the professed followers of the Saviour, to hinder free inquiry, instead of preaching the gospel. The most frightful representations of the torments of the damned, as they are called, are set forth for the purpose (it is to be feared) of terrifying weak minds.

Not long since, a certain preacher, who holds forth the doctrine of endless damnation as part of the gospel of Jesus Christ, applied the following text to a future state of existence, and the certainty of the eternal misery of some of the human race. Luke ix. 25. "For what is a man advantaged if he gain the whole world and lose himself, or be cast away?" He said they (i. e. the Universalists) generally got over a parallel text in Mark viii. 36, by saying that the word *soul* should be translated *life*; and then, with an air of triumph, said, "This text they cannot get over." I beg him and all others to keep cool, while they read the connexion in both these passages, which will prove two things; first, that the passages and connexions have no reference to a *future state*; and, secondly, they prove incontestably that the *second coming of Christ* is already passed, if the Saviour's declaration can be relied upon. Luke ix. 24, 25, 26, 27. "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself; or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels; but I tell you of a truth, there shall be some standing here which shall not taste of death till they see the kingdom of God."

The reader will please to compare the above quotation with the following: Mark viii. 35, 36, 37, 38, and the 1st verse of the 9th chap. "For whosoever will save his life shall lose it; but whosoever shall

lose his life for my sake and the gospels, the same shall save it; for what shall it profit a man, if he shall gain the whole world, and lose his own soul?\*" (life,) or what shall a man give in exchange for his soul (life)? Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels; and he said unto them, Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power." For further testimony on this important subject, the reader is referred to Matt. xvi. 25, 26, 27, 28, where he will find nearly the same language used. Now it appears to me that any professed minister of Christ who will apply these passages to a future state of existence, must calculate largely upon the *credulity* of his hearers, or, which is not quite so bad, he is much too ignorant to be a teacher of religion.

From the National Advocate.  
SENECA INDIANS.

This little band of Indians, under the protection of the state, are in considerable trouble at the progress of learning and civilization which at different periods the state has been desirous of affording them. Red Jacket, the chief, is a hard character. Not long ago he wrote a letter to Gov. Clinton, complaining of the ministers, whom he designated as *Black Coats*. The following memorial, written by Red Jacket, was presented to the Assembly:—

*To the Governor of the Council Fire at Albany.*

Brother—About three years ago, our friends of the great council fire at Albany wrote down in their book that the priests of the white people should no longer reside on our lands, and told their officers to move them off whenever we complained. This was to us good news, and made our hearts glad. These priests had a long time troubled us, and made us bad friends and bad neighbours. After much difficulty we removed them from our lands; and for a short time have been quiet, and our minds easy. But we are now told that the priests have asked liberty to return; and that our friends of the great council fire are about to blot from their book the law which they made, and leave their poor red brethren once more a prey to *hungry priests*. Brother, listen to what we say. These men do us no good. They deceive every body. They deny the Great Spirit, which we, and our fathers before us, have looked upon as our creator. They disturb us in our worship; tell our children they must not believe like our fathers and mothers, and that if they do they will be *burned for ever in a great lake*. They tell us many things that we do not understand and cannot believe; they tell us we must be like the white people, but they are lazy and won't work, nor do they teach our young men to do so. The habits of our women are worse than

\* The Greek word (psuchen) which is rendered soul in the 36th and 37th verses, is twice rendered life in the 35th verse. Its meaning, therefore, it is perfectly obvious, is simply natural life.

they were before these men came amongst us; and our young men *drink more whiskey*. We are willing to be taught to read and write, and work, but not by people who have done us so much injury. Brother, we wish you to lay before the council fire the wishes of your red brethren. We ask our brothers not to blot out the law which has made us peaceable and happy, and not to force a strange religion upon us. We ask to be let alone, and like the white people, to worship the Great Spirit as we think it best. We shall then be happy in filling the little space in life which is left us, and shall go down to our fathers in peace.

Signed by *Red Jacket, Green Blanket, Big Kettle, Robert Bob, Twenty Canoes Sen., Twenty Canoes Jr., Captain Snow, Two Guns, Dextator, Barefoot, Broadhead, Chief Warrior, Black Chief, Corn Planter, Elk Hunter, Bear Hunter, Fish Hook, John Sky, Blue Sky, Hot Bread, Black Snake, &c.*

*From the same Paper.*

**Mr. Editor**—The letter addressed by the Indians of this state to our governor, which appeared in your paper of yesterday, is one among the many strong appeals these unfortunate and degraded men, have made to the legislative authority, for the removal of those missionaries who appear to annoy them so much. I cannot discover the utility, or the propriety, of sending these men among them, against the wishes of the Indians themselves; and particularly of *teaching them* the doctrines of our religion, which we appear not fully to *understand ourselves*. If a society could be formed to teach these sons of the forest, many of whom appear to have minds of the first order, the rudiments of a common school education, the arts of civilized life, and to urge the general principles of virtue among them, to such ends I conceive every good man and philanthropist would lend a willing hand. But let them worship the Great Spirit in their own manner, whom they and their fathers have looked up to as their Creator, as expressed by Red Jacket in a former petition: "We believe the forms of worship are indifferent to the Great Spirit, that the homage of a sincere and grateful heart, is what pleases him, and we worship him in this manner."

If you will be so good as to give these hints a place in your valuable paper, perhaps they may lead some of the many philanthropists with which our city is blessed, to adopt some plan for the melioration and improvement of the condition of this portion of the human family.

JUNIUS.

*From a London paper, of Sept. 20, 1824.*

#### CHURCH LANDS.

"The returns to the House of Commons of the quantity of land belonging to the Church of Ireland, is a document of fearful importance, and one which cannot fail we should think, to draw, at an early period of next session, the most serious notice of Parliament.

"The Primate, lord J. Beresford, arch bishop of Armagh, has above 63,000 acres, of which more than 50,000 are arable. His grace is a man of middle

life, and of a healthy constitution. Suppose him to run his life against the leases let by his predecessor, he would have the power of ruining perhaps a hundred families, and obtaining for himself a rack rent of not less than £70,000, or £80,000 per annum.

"The see of Dublin has upwards of 20,000 acres. Much of this being near the metropolis, must be considered as of extraordinary value. But every thing is eclipsed by Derry: there we have 95,000 Irish acres appropriated to my Lord the Bishop—little short of 150,000 English acres! And should his Lordship, at the beginning of his incumbency, have thought fit to run his life against the tenants, he would now, at the expiration of twenty years, possess a larger rent roll than any subject in the world.

"Portugal is 350 miles long and 120 broad, containing 2,583,470 inhabitants. In 1732, it contained about 800,000 ecclesiastics of both sexes—enough to ruin any country of its size, when we consider that they were in general tyrannical, superstitious, ignorant and slothful; and supporting their religious creed by fire and fagot. The national characteristics are dishonesty, indolence, pride, treachery, revenge and despotism, all which are increased and nourished by the vicious indolence of the Jesuits, monks, and other devotees to the papal superstition."

Gracious Heaven! are these a tolerable sample of European priestcraft? It seems almost incredible what immense sums of money are extorted from the laborious poor, to maintain a lazy, lying priesthood! Let the United States be on their guard against the extravagant schemes in operation for increasing a greedy, aspiring clergy.

But why does all Europe submit to be plundered?

A sight at which angels no doubt must have wondered!

Those sharpers maintain their usurp'd elevation,

By the bugbear of hell and eternal damnation!

O jockies! ye masters of arts and delusion,

'Tis time ye were cover'd with shame and confusion.

#### SERAMPORE MISSIONARIES.

As *Eustice Carey*, a nephew of Professor Carey of Serampore, is now in Philadelphia, should any yet entertain doubts respecting the truth of the statements made some time since in the Reformer relative to the property at Serampore, it would be well for them to embrace the present opportunity to satisfy themselves by calling on him.

No reference has been made to this subject for some time past, because we believed the truth of our statements were generally admitted; but a subscriber having suggested to us the propriety of giving such a notification as the above, we cheerfully comply with the request, and should be willing to see the result of any inquiries made to *Eustice Carey* come before the public. We were denounced in very severe terms for publishing a statement of facts, and it is now time that we should be exonerated from the charges of "calumny" and "slander," then so liberally bestowed, if we only stated the truth.

(Philadelphia) Reformer.



## FOR THE GOSPEL HERALD.

Mr. Editor—If you deem the following selection worthy of a place in the Gospel Herald, be pleased to give it an insertion, and oblige a subscriber. E. P. A.

## NOW AND THEN.

In distant days of wild romance,  
Of magic mist and fable,  
When stones could argue, trees advance,  
And brutes to talk were able,  
When shrubs and flowers were said to preach  
And manage all the parts of speech ;

'Twas then, no doubt, if 'twas at all,  
(But doubts we need not mention,)  
That THEN and NOW, two adverbs small,  
Engaged in sharp contention ;  
But how they made each other hear  
Tradition doth not make appear.

THEN was a sprite of subtle frame,  
With rainbow tints invested ;  
On clouds of dazzling light she came  
And stars her forehead crested ;  
Her sparkling eye of azure hue,  
Seemed borrowed from the distant blue.

NOW rested on the solid earth,  
And sober was her vesture ;  
She seldom either grief or mirth  
Expressed by word or gesture ;  
Composed, sedate, and firm she stood,  
And looked industrious, calm and good.

THEN sang a wild fantastic song,  
Light as the gale she flies on :  
Still stretching as she sailed along,  
Towards the far horizon ;  
Where clouds of radiance fringed with gold,  
O'er hills of emerald gaily roll'd.

NOW rarely raised her sober eye,  
To view that golden distance ;  
Nor let one idle minute fly,  
In hope of THEN'S assistance ;  
But with busy hands she stood,  
Intent on doing present good.

She ate the sweet but homely fare  
That passing moments brought her,  
While THEN expecting dainties rare,  
Despised such bread and water ;  
And waited for the fruits and flowers  
Of future, still receding hours.

NOW venturing once to ask her why,  
She answered with invective ;  
And pointed, as she made reply,  
Towards that long perspective  
Of years to come, in distance blue,  
Wherein she meant to eat and do.

"Alas !" says she, "how hard you toil,  
With undiverted sadness ;  
Behold yon land of wine and oil,  
Those sunny hills of gladness,—  
Those joys I wait with eager brow ;"  
And so you will, said NOW.

That fairy land that looks so real,  
Recedes as you pursue it ;  
Thus while you wait for times ideal  
I take my work and do it.  
Intent to form when time is gone,  
A pleasant part to look upon.

Ah, well said THEN, I envy not  
Your dull fatiguing labours,

Aspiring to a brighter lot,

With thousands of my neighbours,  
Soon as I reach that golden hill :—  
But that, says NOW, you never will.

And e'en suppose you should, says she,  
(Though mortal ne'er attained it,)  
Your nature you must change with me  
The moment you have gained it ;  
Since hope fulfilled, you must allow,  
Turns NOW to THEN, and THEN to NOW.

## TITHES IN IRELAND.

At a meeting on Wednesday se'night, of the Catholic Association in Dublin, Mr. O'Connell read the following document in MS., which had been posted up in the town of Ballymore, on the 12th of last May, which he stated should be brought before Parliament. "To be sold by public cant, [auction,] in the town of Ballymore, on Saturday, the 15th instant, one cow, the property of James Scully, one new bed sheet, and one gown, the property of John Quin, 7 hanks of yarn, the property of the Widow Scott, and one petticoat, and one apron, the property of the Widow Gallagher ; seized under, and by virtue of a levying warrant, for tithe, due to the Parson John Usher. Dated this 12th day of May, 1824." *Late paper.*

## PRESBYTERIANS AND NEW-YORK LEGISLATURE.

We learn from an Albany paper that the Presbyterians in the state of New-York are getting up petitions, to be presented to the Legislature of that state to prohibit navigation on the Erie Canal on Sundays. These petitions, it is stated, have been announced from the pulpit, and subscribers solicited at church, immediately after service on Sunday. It is also said that the governor (De Wit Clinton) is to encourage the procedure by a special message, "as he deemed it rather unpopular to incorporate a recommendation of the measure in his speech." This great statesman having once taken sides with the Presbyterian clergy, they will expect him to favour all their schemes, and he will find it difficult to refuse any of their demands. *Reformer.*

*The General Episcopal Theological Seminary,*  
At New-York, has a permanent fund of 80,000 dollars. Notwithstanding this sum, runners are employed in various parts of the United States to obtain more. *Ib.*

A French writer of eminence calculates the destruction of men in the wars of the French Revolution, and those waged by Buonaparte after his accession to supreme power, at upwards of five millions !

## PUBLIC DISCUSSION.

The "Society for the Investigation and Establishment of Gospel Truth," will meet, for Discussion, every FRIDAY evening, at half-past six o'clock, at No. 9 Frankfort-street.

All Denominations of Christians are invited to attend.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.  
*Payable in Advance.*

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, MARCH 26, 1825.

NO. 23.

## ALEXANDER SMYTH vs. APOCALYPSE.

The public mind has been excited by an advertisement published by gen. Alexander Smyth, in which he promised to explain the book of Revelation, asserting that the said book has never been explained by any of the commentators who had gone before him; or words to this effect. The labour of this mountain has ceased;—the mouse has appeared!

Although the remarks we are now presenting to the public will be more appropos for those who have read gen. Smyth's book, we trust our endeavours to be found intelligible by those who have not seen it, will not be ineffectual. We intend no disrespect to the writer, when we say, that a more "catch-penny production" has seldom if ever appeared. In proof of this, it is only necessary to show, that the book in question contains less matter than is frequently sold for six cents, although the writer modestly demands four shillings for his book! In addition to this, he has failed in the promise to explain the Apocalypse. He has not done so much as to afford the reader an allusion to the most prominent parts of it; and has left whole chapters in the darkness he found them; not even obliging the reader with a sight of their caption! This book of 59 pages, 18 mo. contains about sufficient matter to fill one Number of this paper, which we furnish to our subscribers for less than the sum of four cents, per Number. We are of an opinion that if a literary court existed, gen. S. could be arraigned for the misdemeanor of obtaining money by false tokens, and on false pretences. In speaking for ourselves, we must say, that our expectations have never been so outrageously cheated as in this instance.

The first paragraph in gen. Smyth's book, reads as follows:

"The important question respecting the book of The Revelation of St. John the divine, is, whether it is a prophetic vision of future events, or an artful enigmatical relation of past events, under the form of prophecy."

We discover at the threshold of this performance, evidence of ignorance, or duplicity. How can the "important question," respecting the book of Revelation, be, "whether it is a prophetic vision of future events, or an artful enigmatical relation of past events, under the form of prophecy," when this question is already more than settled by the writer of the book; who was told, (chap. i. 1.) "Write the things which thou hast seen, [in the past tense,] and the things which are, [in the present tense,] and the things which shall be hereafter," in the future tense? Is there a man of common sense, who can

deliberately adopt the opinion, that the writer of the book of Revelation first declared of the events which composed his book, that they were *past, present, and to come*, and, at the same time, had his head full of the idea, and his heart big with the purpose, to deceive the reader, and artfully impose upon him, for "future events," those things which he had declared, at the onset, were, in their order of time, *past, present, and to come*? No! Search creation through, and gen. S. must stand alone, we hope, (for the honour of our species,) as the man of common sense, capable of cherishing, and dealing out to the world in four shilling bundles, so much absurdity.

But gen. S. is a learned man, says the reader. So be it; but he has something to acquire yet, before he can set up as a monopolist. There is a species of learning abroad in the world, which men acquire, and which is possessed as tools of different artisans and mechanics, may be possessed, by those who are ignorant of their proper use, and cut their fingers with them at every exercise. It is a lamentable truth, that the reputation which men have acquired for learning, is the only foundation on which rests the ponderous and pernicious errors which have distracted the civilized world.

Having seen that the book of Revelation cannot be considered, posterior to its date, as a "prophetic vision of future events," for the reason assigned, that the events recorded are declared by the writer to be *past, present, and to come*,\* it is proper to observe, that the book must not be considered "an artful enigmatical relation of past events, under the form of prophecy," for the following reasons:—First: The form of prophecy relates to future events, not past. To speak of prophesying of past events, would be incongruous. Second: That cannot be artful, which is obviously perspicuous in point of the order of time. The writer was studiously careful to avoid every appearance of deception, and marked his tenses accordingly.

Gen. S. next institutes an examination of the "early writers of the church," who have quoted from, or referred to, this book. This occupies from the 3d to the 12th page of his pamphlet. He quotes Lardner and disagrees with him in his conclusions. He also quotes Justin Martyr, who died about the year 167, and cannot admit that he ever saw the Apocalypse, although he refers to it, and calls the writer by name, because he died 35 years before Ireneus, who he insists wrote the book, which he calls

\* Let it be remembered, that gen. S. includes the whole book, when he proposes his question, and manifests a total ignorance of the writer's arrangement of the order of time, when the events spoken of happened.



"a pious forgery!" This is certainly a clumsy way to overcome difficulties. Gen. S.'s "knock-em-down-argument," appears to be the following: To introduce the names of early writers, the names of canonical books they quote from, say they quote nothing from the Apocalypse, and then stagger the reader with the wholesale conclusion that there was no such book in existence; otherwise the writer must have mentioned it. We will now examine this mode of reasoning and arguing, and award the General the proper meed of praise due to his superior discernment.

We begin with Polycarp, who died about the year 166; and who quotes, in his works, from, and refers to, Matthew, Luke, The Acts of the Apostles, and ten of the Epistles; "but," says gen. S. "he never mentions the Revelation." Very good, gen. S., Polycarp died 36 years before Ireneus! Why does gen. S. circumscribe his potent argument? Why not extend his pruning knife? Polycarp, it seems, has not mentioned Mark, nor John, and your argument will weigh as much against their gospels, as against the Revelation. The same may be said of Marcion, Tatian, Theodotus of Byzantium, Athenægoras of Alexandria, &c. &c. to the exclusion of books confessedly canonical. Gen. S. very graciously admits, what he cannot deny, that "Eusebius has said, that Theophilus, in a book against Hermogenes, brought proof from the Apocalypse." But Eusebius, gen. S. says, is "a writer of doubtful credit;" &c. Strange to relate, gen. S. in pages 9 and 10, introduces Eusebius, this "writer of doubtful credit," and palms his evidence on the reader, in the case of Caius and Cerinthus. The fact is, that gen. S. is troubled with the existence of an Apocalypse at a period too early for the reputation of his hypothesis. Gen. S. finally admits that Clement of Alexandria, 192 to 217, Tertullian 195 to 220, and Dionysius of Alexandria, were acquainted with the Apocalypse. He then argues that the Apocalypse was not in being in the time of Polycarp, 166, and that it was in being before the death of Ireneus, in 202. Gen. S. attributes the Apocalypse to Ireneus, and accuses him of this "pious forgery." Ireneus was a Greek, a disciple of Polycarp, and, afterwards, bishop of Lyons.

We will now mention difficulties which rest on gen. S.'s hypothesis, of a more stubborn nature than any he has obtruded to overturn the reputation of the book. Gen. S. has admitted that those cotemporary with Ireneus, namely, Clement, and Tertullian, quoted from the Apocalypse, and considered it as the production of John, whose name it bears; and that Dionysius of Alexandria, about the year 230, criticised the Apocalypse; and contended that the style, &c. was different from that of John. Now with these facts and admissions, gen. S. will have it, that *Ireneus wrote the book, forged John's name, and deceived all his cotemporaries!* That the absurdity may appear in its proper and glaring light, let us suppose that gen. S. shall confer a similar favour on the world of mankind, that his cotemporaries read his pious forgery, quote from it as the work of another, and pocket the deception as a compliment

to his barefaced imposition. How unreasonable some things appear, when they are stripped of the cloak of absurdity which covers them! We consider this sufficient to deprive gen. S. (if he has possessed it,) of the name of an able and honest commentator.

There is, if possible, a greater difficulty resting on gen. S.'s hypothesis; and as it grows out of his own positions and premises, he cannot refuse to receive it. He contends, that the Apocalypse was written by Ireneus, who died in the year 202, and that the events related happened before Ireneus wrote the book. He admits that Clement saw the Apocalypse as early as the year 192. In finding a solution to the "pious forgery," or "artful enigmatical relation of *past* events," he introduces Severus' war, and decrees against the Jews and Christians, in the years 194, 198, and 201, the last date *nine* years after the acknowledged time of the book being extant! Consequently, even according to gen. S.'s own account of the matter, the book, if written by Ireneus, is, in part, actually a true prophecy of *future* events!!!

Now we, in very good humour with the general, advise him to be more cautious, should he again favour mankind with his *discoveries*, and not let his dates run away with him!

We believe the facts and premises exhibited thus far, are quite sufficient to consign gen. S.'s book to a final home, in the mind of the intelligent reader. But, as it is a very novel production, considering the ordinary pursuits of the writer, and somewhat interesting, on account of the reputation it obtained before it was *seen*, by the advertisement which proclaimed its birth and parentage, we will give the reader some farther account of its merits.

Gen. S. says, p. 13, "The contents of the historical part of the Apocalypse, may be stated thus:

CHAP. vi. *The reign of Commodus, and his death.*

CHAP. viii. *Heresies in the time of Commodus.*

CHAP. ix. *The same subject continued.*

CHAP. xi. *The fall of Pertinax and Didius.*

CHAP. xii. *Septimius Severus, his wife and eldest son.*

CHAP. xiii. *Albinus, his statues, medals, and coins.*

CHAP. xiv. *Caracalla, the army of Severus, and the punishment of the Prætorian guards.*

CHAP. xvi. *Civil war between Severus and Niger.*

CHAP. xvii. *The city of Byzantium, and the emperor Niger.*

CHAP. xviii. *Byzantium taken and destroyed.*

CHAP. xix. *Caracalla, and the defeat of Albinus at Lyons."*

The reader is requested to turn to the book of Revelation, examine the contents of the chapters, and judge for himself, of gen. S.'s sagacity. Gen. S. places Commodus, a Roman emperor, upon the *white* horse. He musters riders, very unceremoniously, for the residue of the horses mentioned; until he stumbles against the *pale* horse, upon whose back he mounts a *plague*, which he says "broke out at Rome in 187." Let it be remembered, that gen. S. declares the *murderous* Caracalla to be the Lamb

of the Apocalypse. The man "who," says gen. S. "attempted to murder his Father; who murdered his brother in the arms of his mother, who put to death twenty thousand persons, for being his brother's friends; who massacred the people of Alexandria during a festival; and whose cruelty [the cruelty of a *Lamb*!!] no rank, sex, or age escaped—he is the *LAMB* of the Apocalypse!" In chap. v., which gen. S. appears to have a great antipathy to, the Apocalyptic *Lamb* is represented; not as murdering *others*, but as being murdered *himself*! A very happy commentator, this gen. S., whose *lamb*s are more ferocious and cruel than *tigers*! We will express an opinion, that gen. S.'s *Lamb* has about the same affinity with sheep, figuratively considered, as he has with reason and common sense. The reader will please examine the 5th chapter, and observe the harmony which exists, according to gen. S.'s expositions. Particularly, that the *Lamb*'s seven eyes, are the seven Spirits of God, and that the murderous Caracalla is a fit emblem of the image of a God of *Love*! England has produced *Deists*, who would blush and tremble at such impiety!

The 7th chapter not harmonizing very well with gen. S.'s views, and *lamb*s! he was pleased to pass it by; and then he declared of the 8th and 9th chapters, that they relate to "*heresies* in the time of Commodus," the rider of the *general's* white horse. The reader will decide for himself, of this matter.

The General likewise passes by the 10th chapter, being *frightened* by the "mighty angel" spoken of, at the beginning of it; we presume.

Gen. S.'s exposition of chap. xi. appears to be as *luminous* as his preceding one. We request the reader to try at his leisure, and find, if he can, any thing, which, as a figure, is a representation of the fall of Pertinax and Didius.

Now, reader, Behold, the greatness, the sagacity, the nameless powers of exposition, which general Alexander Smyth possesses! For we are about to point out beauties which must astonish at sight. A combination which excels every thing that has gone before it. Septimus Severus is that Dragon, that old Serpent called the Devil; and his wife, Julia Domna, the woman clothed with the sun; and the child she brought forth is Caracalla, gen. S.'s *Lamb*! It appears gen. S. was so much charmed with his *lamb*, Caracalla, the son of Severus, by Julia Domna, that he overlooked Michael, and says not a word about the *blood* of his *Lamb*, Caracalla, being that by which Michael and his followers overcome! This exposition of gen. S. resembles some tough stories we have heard or read, which are never intended for scrutiny, and like a rough country, look best at a distance.

The General again ventures to try another chapter in connexion, and passes to the 13th, which, he says, relates to "Albinus, his statues, medals, and coins." Albinus, gen. S. contends, is the "beast" which arose out of the sea. And to prove that Albinus (who contended with Severus for the Roman empire,) is the *real* beast, and has the proper qualifications, he adduces to answer the description of the

"mouth of the lion," a tradition, that "Albinus would eat at a breakfast, 500 figs, 100 peaches, 10 melons, 20 bunches of grapes, 100 small birds, and 400 oysters." Now if this were admitted as truth, it would look more like a representation of the *stomach* of a *mammoth*, than the *mouth* of a *lion*! Gen. S. says, of this account, that it has been questioned, but he considers what is said by the writer of the Apocalypse, as corroborating it. We call this, "straining at a gnat, and swallowing a camel." Gen. S. surely cannot object to the Apocalypse on account of the "big stories" it contains. He quotes it as good authority to prove the size of Albinus's mouth to be that of a lion's. If gen. S.'s credulity were but half as extensive as Albinus's mouth, he certainly would not object to the Apocalypse. Now this Albinus must have been a wonderful fellow. There is not a hungry hog which prowls about the streets of this city, who, whatever may be the size of his mouth, could venture to eat one half of Albinus's breakfast, without subjecting himself to a mortal surfeit! Surely this Albinus was the greatest *beast* we ever heard of; and if gen. S. had argued that monsters abound in the sea, it would have strengthened his argument that Albinus was one of them. It is not strange, from the foregoing considerations, that gen. S. should conclude Albinus to be the *great beast* of the Apocalypse. And it is pretty evident, that the General's private opinion attached as much consequence to Albinus's breakfast, stomach, mouth, &c. as to the letters of his name, which being found in the Greek alphabet, and the Greek letters being numerals, make the number 666. The elated General then says, "There can be no mistake. 'The interpretation is sure.'" If the General had enumerated the figs, peaches, melons, bunches of grapes, birds, and oysters, which composed Albinus's breakfast, he would certainly have produced greater evidence of his being a *great beast*, than his arrangement of the Greek numerals has done!

Gen. S. in his commentary on chap. xiv. with his caption "Caracalla, the army of Severus, and the punishment of the Prætorian guards," introduces his *Lamb*! again. He places his *lamb* on Mount Zion, which he discovers to be in the same Latitude and Longitude of Rome; and the 144,000 "having his name, and his father's name written on their foreheads," to be the "soldiers of Severus." The Prætorian camp is the wine press. There is a trifling incongruity discoverable in gen. S.'s exposition of this chapter, which is excusable when we consider the ability manifested in identifying the great beast. Namely, the General makes his *dragon* thrust in the sickle, and the Apocalypse, the *Lamb*, or Son of man!!! To the reader we say, Examine the 14th chapter of the book of Revelation, then cast your eyes on gen. S.'s production, and "pity the errors of a poor old man!"

The General was so much exulted with the discoveries he made of *lamb*s, figs, oysters, beasts, and dragons, that he passed over the 15th chapter, at one leap, without touching it! Having alighted at the 16th chapter, he agreeably to his caption, sets



Severus and Niger a fighting, and either being frightened at the carnage, or having exhausted his fund of description, becomes, all at once, a smart fortuneteller. Whoever has seen an old woman with a pack of cards, surrounded by a dozen of young ignoramuses, can estimate the pungency of the General's logic. The General says, "*This may be.*" Or, "*I suppose.*" Or, "*probably,*" &c.

In chap. xvii. gen. S. discovers a different beast, from that which breakfasted on figs, peaches, melons, birds, and oysters. Because he says, "This beast is different from the *lion-mouthed* beast of the 19th chapter; *that* beast is like a leopard, (spotted;) this is a crimson beast," &c. Now, General, we must contend that the Apocalypse nowhere says, of the beast in the 13th chapter, that it is like a leopard, because it is spotted. Unless you can prove that the leopard breakfasts on figs, peaches, melons, birds, oysters, &c. you must give up this point! And farther, unless you can prove that your beast, Albinus, in addition to eating oysters, had the feet of a *bear*, you must give him up, the Greek numerals to the contrary notwithstanding. It is admitted that you tried to make a bear of him, p. 29, where you say of him, that "he was stern, reserved, morose, and rigid to cruelty." But, in p. 31, you contradict this bear story, by saying of Albinus, "that no prince was ever so much beloved by the senate as he; the soldiers whom he commanded were much attached to him; and he was universally esteemed by the people of Rome." This is more than can be said, with truth, of any *bear* that ever lived! The amount of gen. S.'s discoveries in this chapter, is, that "Niger is the crimson beast. The woman who sits upon him, is Byzantium." Niger's strength, is more than equal to Albinus's appetite. He is a second Sampson.

Gen. S. considers the 18th chapter to relate to the fall of Byzantium, which city was taken by Severus, gen. S.'s Dragon. If the reader will attentively examine this chapter, particularly the last verse, we believe he will conclude that gen. S. is altogether mistaken. The taking of the city of Washington, in the late war with England, by the troops of the latter, might be assigned with about as much reason.

In gen. S.'s exposition of chap. xix. we discover much, that we can call by no other name than, *solemn ridicule*. His *Lamb*, Caracalla, is introduced, as "A BELIEVER, [*Pistos*,] and SINCERE [*Alethinos*]." The gen. says, "I suspect that Caracalla was circumcised." Gen. S. having forgotten that he had mounted Commodus upon the *white* horse, now places his *lamb*, Caracalla, upon the *white* horse, behind Commodus, we presume! Then gen. S. makes bold to assert of the murderous Caracalla, whom he stigmatizes as an abominable miscreant, that he is the "*Logos* (Word) of God." He declares, unhesitatingly, of the writer of the Apocalypse, that he "seems to have intended to represent Caracalla as the Messiah, the *Lamb*, and the *Lion* of the tribe of Judah." To say nothing of the impiety of gen. S. he has out-generalled all the Irish bulls of the age. Pray, Sir, how can a Roman

be of the tribe of Judah? And how prudent is your attempt to find affinity between Caracalla and the declaration, "And he had a name written that no man knew but he himself." Therefore you say, "This name of Caracalla is, *Christian*!" Surely if your murderous *Lamb*, Caracalla, was a Christian, it was a secret known only to *himself*!

The xx., xxi. and xxii. of Revelation, this commentator has not troubled; having concluded his labours at the 19th. Thus much for gen. Smyth's solution of "an artful enigmatical relation of *past* events, under the form of prophecy." That Irenæus, bishop of Lyons, was a wonderful man, according to gen. S.; for Irenæus was guilty of this "*pious forgery*."

Now comes the rub. Irenæus died in 202. When the battle of Lyons was fought, on the 19th of February, 197, Caracalla, gen. S.'s *Lamb*, was, gen. S. confesses, only *eight* years old! And this wonderful *Lamb* of the Apocalypse, Caracalla, the burden of the song, whose mighty deeds when he became of mature years, constituted the solution of the *artful* enigma, which was written *after* the events happened, and palmed upon the world for a prophecy of the *future*, by Irenæus bishop of Lyons, who was *dead and buried before the Lamb*, Caracalla, came upon the stage of action!!\*

If this book of General Alexander Smyth, Esq. were a fair sample of American Literature, we should feel obliged to English Reviewers for their forbearance, instead of complaining of their severity. We take our leave of this performance; and advise the General, should the "*incurable itch*" again assail him, to scribble of some other subject, which shall better comport with his rare abilities.

#### FOR THE GOSPEL HERALD.

*Mr. Editor*—In conversing with a friend a few days since, on the subject of theology, I expressed a belief in the doctrine that teaches the "*unconditional* salvation of all men," which he zealously opposed; and among other quotations from the sacred scriptures, he cited the following: Acts xvi. 38, which he deemed a sufficient refutation of that doctrine; so confident he was, that the question put to Paul by the Philippian Jailor, implied a *condition*, that it was in vain I argued that the Jailor merely had in view a temporal deliverance, or salvation from the vengeance of the Roman law. I have since carefully read the whole chapter several times, and candidly considered it in all its ramifications, and instead of being led to doubt, I am still farther confirmed in the belief that the Jailor had in view merely his temporal safety.

I would here just take a cursory view of the subject, commencing at the 26th verse and ending with the 32d—"And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed." It appears, by

\* There is an incongruity in gen. S.'s dates, quite as puzzling as the Apocalypse has proved to mankind. The General's confession that Clement saw the Apocalypse as early as 192, proves that the book was written before the *Lamb*, Caracalla, appeared upon the stage of action.

the context, there was an inner and an outer prison; that there were criminals in each, and that the bands of each and every prisoner were loosed. We are not informed, however, that the inmates of the outer prison were believers in Christ. The presumption is, they were not, but that they had violated the statute law, and were held by that law as felons. Yet it appears, that they were loosed as well as Paul and Silas. The same miraculous power that severed the manacles of the apostles, severed the fetters of the felons; consequently, the author of the miracle was impartial in this deliverance, (no condition here.) But it may be argued in reply, that the shock was felt generally throughout the prison, as a matter of course, and that the unloosing of the bonds was the natural consequence of the shock. Be it so—but then was the earthquake of itself, regardless of the circumstances that attended it, a miracle? It is not pretended, but the unloosing of the bonds by the shock was indeed a display of miraculous power, and this divine interposition was alike favourable to felon and apostle. “And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.” It would appear from this verse, that the jailor was roused suddenly from his sleep, probably by the shock but ignorant of the cause. The probability is, that he supposed the prisoners to have broken their fastenings and fled, hence his alarm; for the Roman law was so constituted, that the keeper of a prison was responsible, (as far as possible,) for the escape of the prisoners; and in pursuance to that law was obliged to suffer in their stead. “And Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.” The apostle it would seem, must have had a divine intimation of the jailor’s intentions; inasmuch, as they were in separate apartments, and it being midnight, Paul could not have seen the jailor threaten himself with violence. “Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas and brought them out, and said, Sirs, what must I do to be saved?”

Here, then, a question arises relative to the jailor’s meaning, of no common magnitude. I am well aware, Mr. Editor, of the generally received opinion of the religious world relative to this subject. They contend that the jailor inquired of Paul, what he should do to be saved from the wrath of God? But it appears to me that the jailor had his *temporal* safety in view, and inquired of the apostles, What he should do to be saved from the penalty of the Roman law? And I think the 27th verse sufficient to establish the truth and certainty of this opinion. We are there informed that the jailor finding the prison doors open, and supposing the prisoners to have fled, resolved to take his own life. Now, if it was the wrath of God which the jailor feared, would he resolve upon self-destruction, as a means to evade that wrath? Or did he think that God would punish him, because he had ever been ignorant of his character, or because the prisoners had effected their escape? Such a conclusion it appears to me

is worse than worthless. It would be well to bear in mind that the jailor was a heathen, consequently, an unbeliever; and of course, could not have felt himself under any moral obligation to, or in dread of a power, of which he was ignorant; for as yet, the jailor was an unbeliever; we have no reason to form any other conclusion. When we come to consider every circumstance, the jailor being aroused suddenly from his sleep, alarmed at the situation of the prison, finding it open, supposing the prisoners to have fled, knowing himself to be responsible, dreading the disgrace of dying by the hands of the executioner, he, as was customary among the Romans, resolved to escape the ignominy by destroying himself. And it was under those peculiar circumstances that he inquired, What he should do to be saved? “And they said, Believe on the Lord Jesus Christ and be saved, and thy house.”

From the apostles’ answer, that portion of the religious community who catch their creed from fashion’s homily, and place more confidence in the vague declamations of some witless priest, than in their own judgment, believe that the jailor had his *eternal* safety in view. Why so? Because the apostle’s answer was indirect. It would be well to recollect, that the answer alters not the nature of a question. Besides, the apostles wished to draw the jailor’s attention to another subject. It was their object to publish the doctrines of Christ, and deeming the opportunity an auspicious one, thought well to improve it. We are not informed that the jailor had become a convert before he made the inquiry, “What shall I do to be saved?” for the apostle had even answered before he spake unto him the name of the Lord. “And he spake unto him the name of the Lord, and to all his house,” but, mark, not before the question was put by the jailor.

CANDIDUS.

New-York, Feb. 6, 1825.

#### SOMETHING MAL-APPROPOS.

Snowden’s Advocate contains the following: “We learn that Bishop Hobart has preached at Rome! It is said that he is the only ‘*Heretical*’ divine, who has had that distinction since the Apostle Paul!”

On reading the above, we could not refrain from drawing a comparison between the humble, abstemious, and prudent Paul, and the arrogant, luxurious, and extravagant Bishop. Surely, Paul cannot conscientiously thank friend Snowden for the intended honour, in reducing him to a *level* with a modern bishop! The circumstances attending their respective visits to Rome, are a proper illustration of their different characters. Paul’s out fit was *bonds* and *contumely*. The Bishop’s *cash* and *flattery*! Paul’s mansion was the temporary shelter which screened him from the “war of elements;” and often a prison;—his country house the canopy of the broad spread heavens, while sojourning amid perils, and buffetings. The Bishop’s an elegant edifice in New-York; and a country establishment in New-Jersey! Paul was an *apostle*. The Bishop is a titled dignitary. Paul laboured with his hands. The



Bishop employs servants to do his labour, and the hands of a whole diocese are in requisition to feed his belly and support his pride. There is verily a *heresy* between Paul and the Bishop, of too great magnitude to admit of any affinity whatever; when it is considered that one preached Christ's gospel, and the other the dogmas of the Church of England.

Let a man go to Rome with Paul's sincerity and humility, and preach the unadulterated gospel of God our Saviour, which Christ and Paul preached, he would be considered a *heretic* indeed, and receive, in full tale, the vengeance of the Pope; instead of meeting with a toleration which savours of a consanguinity in the origin of the respective doctrines of the parties.

Should the Roman Pontiff imagine that a voyage is beneficial to health, visit New-York, and condescend to preach, the Bishop may manifest his politeness, and repay the Pope's urbanity by throwing open the doors of the Broadway Churches.

This has been called an "era of good feelings!" And when it is considered that the "*Doctrine of the Trinity*," is the rallying point, with Popes and Bishops, it is not going too far to suppose it possible for an union to take place, and the churches again be united, by the mutual rejection of trifles; were it not the fact that Bishops are Popes in miniature, and would lose their crowns by the bargain. One thing is certain, whether separate or united, they are driving the same trade; making *merchandise of the souls of men*, and wielding *Hell, fire, brimstone, and anathemas*, instead of the sword of the Spirit. As lookers on, we say, Go on, gentlemen, if you will, your own way; for your goods are become shop worn, and you will shortly be declared insolvent.

#### DR. DWIGHT vs. NEW TESTAMENT.

Unitarians have been thought dogmatical and presumptuous when they have said that the doctrine of the Trinity cannot be established until the word of God be overthrown. But some Trinitarians appear to be of the same opinion. A work has been just published in this country of the late Dr. *Dwight's*, President of Yale College, in America, under the title of "A system of Theology" (in five volumes, 8vo.,) and extolled above measure by our reputed "orthodox" magazines and reviews, which bear out this remark. The *Eclectic Review*, a monthly publication in the hands of the Calvinistic Dissenters, is particularly lavish of praise upon the book, and that part of it especially which relates to the Trinity and the Deity of Christ. Some specimens of the work and of the review may be seen in the last Number of the Monthly Repository (pp. 600—603.) The President and the Reviewer maintain, that if Jesus Christ were not the Eternal Jehovah, he was an imposter, and the Jews acted meritoriously in putting him to death. They also contend that the Trinity consists of Three Infinitely Perfect BEINGS! But they endeavour to relieve themselves from the difficulty of showing how *Three Beings* are only *One Being*, by arguing that

on this subject no man has any ideas whatsoever! Of course, both writers unchristianize and anathematize the Unitarians, and leave them without a Saviour. This, however, is not all. A passage is quoted (p. 259 of the current volume,) with approbation, from Dr. Dwight, which is a string of the boldest contradictions to our Lord's own asseverations that ever proceeded from the pen of man, believer or unbeliever, sane or insane. This we shall extract in three portions, which, for the sake of distinctness, we shall put in capital letters, and after the applauded Doctor's assertions we shall put down some of the declarations of Christ, with references to chapter and verse, marking the phrases for which the quotations are made by italics. We shall then make a reflection or two.

Dr. Dwight (virtually also, the Eclectic Reviewer) says of Christ,

HE ALWAYS TAUGHT IN HIS OWN NAME; EVEN WHEN ALTERING AND ANNULLING THE ACKNOWLEDGED WORD OF GOD. IN EVERY PART OF THIS EMPLOYMENT HE TAUGHT IN HIS OWN NAME.

Christ himself says,

John v. 43. "I am come in my Father's name."

—vii. 16—18; "Jesus answered them, My doctrine is *not mine, but his that sent me*. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh *his own glory*, but he that seeketh *his glory that sent him*, the same is true, and no unrighteousness is in him."

Dr. Dwight (virtually also, the Eclectic Reviewer) says of Christ,

NOT ONCE DOES HE SAY, THUS SAITH THE LORD, DURING HIS MINISTRY; NOR TEACH WITH ANY AUTHORITY EXCEPT HIS OWN.

Before we oppose to this sentence (of which the former clause is true in the letter, but notoriously false in the sense,) the declaration of Christ, it may be useful to put down the promise of God to Moses concerning the Messiah's "authority," to which he himself and his apostles appeal in proof of his divine mission:

Deut. xviii. 18, 19: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put *my words* in *his mouth*; and he shall speak unto them all that I shall *command him*; and it shall come to pass, that whosoever will not hearken unto *my words* which *he shall speak in my name*, I will require it of him."

The following declarations of our Lord are both a comment upon the above prophecy, and a disavowal of all those mistaken followers of his that set up for him divine and independent claims:

John viii. 25—29: "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say, and to judge of you; but he that sent me is true; and *I speak* to the world *those things I have heard of him*. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that *I do nothing of myself, but as my*

*Father hath taught me, I speak these things.* And he that sent me is with me: *the Father hath not left me alone*: for I do always those things that please him."

Ver. 38: "*I speak that which I have seen with my Father.*"

Ver. 40: "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God."

Vers. 49, 50: "*I honour my Father, and ye do dishonour me. And I seek not mine own glory.*"

John xii. 49, 50: "For *I have not spoken of myself*; but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting: *whatsoever I speak, therefore, even as the Father said unto me so I speak.*"

Dr. Dwight, (virtually also, the Eclectic Reviewer,) in continuation of the assertion that our Lord did not *once* teach with any authority except his own, says,

THE SAME AUTHORITY ALSO CHRIST ASSUMED AND EXHIBITED GENERALLY, WHEN HE WROUGHT MIRACLES; AND HE NEVER MAKES MENTION OF ANY OTHER.

Christ says,

John v. 19, "*The Son can do nothing of himself.*"

Vers. 30, 31: "*I can of mine own self do nothing*: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. *If I bear witness of myself, my witness is not true.*"

John xiv. 10: "The words that I speak unto you, *I speak not of myself*: but the Father, that dwelleth in me, he doeth the works."

Ver. 28: "My Father is greater than I."

Ver. 31: "*As the Father gave me commandment, even so I do.*"

John xi. 21, 22: "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now *whatsoever thou wilt ask of God, God will give it thee.*"

Vers. 41, 42: "Then they took the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, *Father, I thank thee that thou hast heard me.* And I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that *thou hast sent me.*"

Let the reader now judge between these disciples of Calvin and our Lord. They are bold men. They could not be ignorant of these Scriptures, but, knowing their party, they presume upon the credulity of their readers. Yet they and their partisans, one and all, accuse the Unitarians of denying or contradicting the Bible! Are they self-deceived, and do they act under a species of judicial blindness? Or, are these assertions pious frauds, and a part of "the deceivableness of unrighteousness," by which, according to prophecy, the great apostacy from Christian truth was to work its way? However this be, such writers are evidently in the same state of mind in which the Jews were in the time of our Lord; they understand not when

he speaks to them of the Father, (see John viii. 27,) and the Son of man may be considered as addressing them also, when he says, (ver. 49 of the same chapter,) "I honour my Father, and ye do dishonour me." *Chris. Ref.*

#### DIALOGUE BETWEEN DR. JOHNSON AND MRS. KNOWLES.

*Mrs. K.* Thy friend, Jenny H—, desires her kind respects to thee, Doctor.

*Dr. J.* To me!—Tell me not of her! I hate the odious wench for her apostacy: and it is you, Madam, who have seduced her from the Christian religion.

*Mrs. K.* This is a heavy charge, indeed. I must beg leave to be heard in my own defence: and I entreat the attention of the present learned and candid company, desiring they will judge how far I am able to clear myself of so cruel an accusation.

*Dr. J.* (much disturbed by this unexpected challenge) said, You are a woman, and I give you quarter.

*Mrs. K.* I will not take quarter. There is no sex in souls; and in the present cause I fear not even Dr. Johnson himself.

("Bravo!" was repeated by the company, and silence ensued.)

*Dr. J.* Well then, Madam, I persist in my charge, that you have seduced Miss H— from the Christian religion.

*Mrs. K.* If thou really knewest what were the principles of the Friends, thou would'st not say she had departed from Christianity. But, waving that discussion for the present, I will take the liberty to observe that she had undoubted right to examine and to change her educational tenets, whenever she supposed she had found them erroneous: as an accountable creature, it was her duty so to do.

*Dr. J.* Pshaw! pshaw! An accountable creature! Girls accountable creatures! It was her duty to remain with the church wherein she was educated; she had no business to leave it.

*Mrs. K.* What! not for that which she apprehended to be better? According to this rule, Doctor, hadst thou been born in Turkey, it had been thy duty to have remained a Mahometan, notwithstanding Christian evidence might have wrought in thy mind the clearest conviction! and, if so, then let me ask, how would thy conscience have answered for such obstinacy at the great and last tribunal?

*Dr. J.* My conscience would not have been answerable.

*Mrs. K.* Whose then would?

*Dr. J.* Why the state, to be sure. In adhering to the religion of the state as by law established, our implicit obedience therein becomes our duty.

*Mrs. K.* A nation or state, having a conscience, is a doctrine entirely new to me, and indeed, a very curious piece of intelligence; for I have always understood that a government, or state, is a creature of time only; beyond which it dissolves, and becomes a nonentity. Now, gentlemen, can your imagination body forth this monstrous individual, or being, called a state, composed of millions of



people? Can you behold it stalking forth into the next world, loaded with its mighty conscience, there to be rewarded or punished, for the faith, opinions, and conduct of its constituent *machines* called men? Surely the teeming brain of Poetry never held up to the fancy so wondrous a personage!

(When the laugh occasioned by the personification was subsided, the Doctor very angrily replied,) I regard not what you say as to that matter. I hate the arrogance of the wench, in supposing herself a more competent judge of religion than those who educated her. She imitated you, no doubt; but she ought not to have presumed to determine for herself in so important an affair.

*Mrs. K.* True, Doctor, I grant it, if, as thou seemest to imply, a wench of twenty years be not a moral agent.

*Dr. J.* I doubt it would be difficult to prove those deserve that character who turn Quakers.

*Mrs. K.* This severe retort, Doctor, induces me charitably to hope thou must be totally unacquainted with the principles of the people against whom thou art so exceedingly prejudiced, and that thou supposest us a set of infidels or Deists.

*Dr. J.* Certainly, I do think you little better than Deists.

*Mrs. K.* This is indeed strange; 'tis passing strange, that a man of such universal reading and research, has not thought it at least *expedient* to look into the cause of dissent of a society so long established, and so conspicuously singular!

*Dr. J.* Not I, indeed! I have not read your Barclay's Apology; and for this plain reason—I never thought it worth my while. You are upstart secretaries, perhaps the best subdued by silent contempt.

*Mrs. K.* This reminds me of the language of the Rabbies of old, when their hierarchy was alarmed by the increasing influence, force, and simplicity, of dawning truth, in their high day of worldly dominion. We meekly trust, our principles stand on the same solid foundation of simple truth; and we invite the acutest investigation. The reason thou givest for not having read Barclay's Apology, is surely a very improper one for a man whom the world looks up to as a moral philosopher of the first rank: a teacher, from whom they think they have a right to expect much information. To this expecting, inquiring world, how can Dr. Johnson acquit himself, for remaining unacquainted with a book translated into five or six different languages, and which has been admitted into the libraries of almost every court and university in Christendom!

(Here the Doctor grew very angry, still more so at the space of time the gentlemen allowed his antagonist wherein to make her defence, and his impatience excited Mr. Boswell himself in a whisper, to say, "I never saw this mighty lion so chafed before!")

The Doctor again repeated, that he did not think the Quakers deserved the name of Christians.

*Mrs. K.* Give me leave then, to endeavour to convince thee of thy error, which I will do by making before thee, and this respectable company, a confession of our faith. Creeds, or confessions of faith,

are admitted by all to be the standard whereby we judge of every denomination of professors.

(To this, every one present agreed; and even the Doctor grumbled out his assent.)

*Mrs. K.* Well then, I take upon me to declare, that the people called Quakers, do verily believe in the Holy Scriptures, and rejoice with the most full and reverential acceptance of the divine history of facts as recorded in the New Testament. That we, consequently, fully believe those historical articles summed up in what is called the Apostle's Creed, with these two exceptions only, to wit, our Saviour's descent into hell, and the resurrection of the body. These mysteries we humbly leave just as they stand in the holy text; there being, from that ground, no authority for such assertion as is drawn up in the creed. And now, Doctor, canst thou still deny us the honourable title of Christians?

*Dr. J.* Well!—I must own I did not at all suppose you had so much to say for yourselves. However, I cannot forgive that little slut, for presuming to take upon herself as she has done.

*Mrs. K.* I hope, Doctor, thou wilt not remain unforgiving and that you will renew your friendship, and joyfully meet at last in those bright regions where pride and prejudice can never enter!

*Dr. J.* Meet her! I never desire to meet fools any where.

(This sarcastic turn of wit was so pleasantly received, that the Doctor joined in the laugh; his spleen was dissipated; he took his coffee, and became, for the remainder of the evening, very cheerful and entertaining.)

*Monthly Museum.*

#### *From the New-Jersey Eagle.*

"Puny deists, and minor infidels, than whom a more contemptible gang never infested society, exult over Proclamation Smyth's late stupid and meagre pamphlet on the Apocalypse. But this darling mole of criticism, this grub of the sacred volume, together with his preposterous quackery, is treated with silent contempt by the sober and reputable part of society. The *weakness* as well as the wickedness of this deistical babble is perfectly evident. Putting aside, for a moment, the consideration of the vice and infamy of this futile attempt to shake the believer's faith, its desperate folly deserves, if it deserves any thing, all the ridicule of wit, and all the corrosiveness of satire."

#### REMARKS.

We are willing to learn, whether the Newark editor supposes men of common sense, who are *civilized*, will receive the above as a specimen of "ridicule, wit, and satire." To our conception, it appears in the detestable garb of *contemptible black-guardism*. Shall we conclude, that the writer attempted satire and failed? If the "*sober and reputable part of society*," treat Gen. S.'s book "with silent contempt," to what part of society shall we assign a place for the author of the above ebullition of ragged spleen, and sputtering invective?

JUST PUBLISHED, and for sale at this Office, price One Shilling, The Non-personality, origin and end, of that OLD SERPENT, called the Devil, and Satan, which deceiveth the whole world. A Discourse delivered, Sabbath evening, March 13, 1825, in the Church in Prince-street, by Henry Fitz.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRISTIE-STREET.

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, APRIL 9, 1825.

NO. 24.

PUBLISHED BY THE NEWARK RELIGIOUS TRACT SOCIETY.

*The hope of the Universalist tested in the late EXPERIENCE AND DEATH OF MR. M—— W——, Of Connecticut Farms, N. J.*

Mr. W. received from his parents a religious education; his mother who was eminently pious was particularly anxious for his salvation, which she made the subject of frequent and earnest prayer. In early life he felt the power of truth, convincing him of sin, and awakening his fears of a future judgment. He noticed the peaceful deaths of pious relatives, witnessed the last hours of his former pastor, the Parson Samuel Smith, and saw how desirable it was to die the death of the righteous.

In a revival in 1802, he was deeply impressed with a sense of his guilt and danger. A long conflict now ensued between conscience and inclination; the one, urging him to devote himself to the Lord—while the other, pressed him to continue in a sinful course. Inclination finally prevailing, he hid his fears depart, and with a hardihood adapted to his desperate conclusion, returned to his sins. But his mind was ill at ease; his fears often returning, he sought a refuge in infidelity. He read with avidity publications on this subject, and zealously circulated and defended them.

In another revival, when some of his children and friends were anxious, the enmity of his heart broke out in open opposition. He said they were seeking after that which they could never find; that no change of heart was necessary; and that God loved him as well as any other man. Every renewed attention to religion, increased his opposition, and excited his industry in defending and circulating Deism. But he has since observed, that, even while advocating infidelity, something within always whispered, "*The Bible is the Word of God.*"

As his objections to the Scriptures were principally on account of the doctrine of future punishment, he appeared willing to receive them, if the passages relating to that subject could be explained to suit his views. Such were his feelings when the publications of the Universalists were put into his hands by an acquaintance in New-York. Here a new way of understanding the scriptures was presented; namely, that, *As Christ died for all, therefore all will be saved.* That the faith of the Gospel, is a *belief* that all will be saved. That this belief will produce love to God and great happiness. Here he was taught that his former fears had arisen from a misapprehension of the threatenings of the Bible. That they do not imply a future punishment. But that "the unbelieving, and the abomi-

nable, and murderers, and whoremongers, and idolaters, and liars" instead of having "their part in the lake of fire and brimstone," will at their death immediately ascend to heaven. That the word *hell*, means the grave. That the judgment which he feared would come upon him after death, would all be expended in the sufferings of this life. That the sentence, "Depart ye cursed into everlasting fire," is of no concern to us, it having been executed already in the destruction of Jerusalem.

As Mr. W. possessed a strong and active mind, a retentive memory, and could converse with fluency, he had considerable influence in propagating the system he had adopted, and which he zealously defended until the autumn of 1823, when he was attacked by a disease of the bone of the upper jaw. He was ill about a month, before he appeared to have any apprehension that his hopes were resting on a sandy foundation. Before his illness a neighbour observed to him, that his system would answer him no purpose on a death bed; that he would be alarmed like others, and send for his minister to come and pray with him. He replied that he would not; that however he might fear the pains of death, he was not afraid of being dead. He afterwards said, that at the commencement of his sickness, he resolved to continue cheerful and to hold out to the end. He kept this resolution till some time in October, when his pastor called at his house to visit his sick daughter. Mr. W. came into the room and appeared remarkably attentive to the conversation. During prayer his mind became anxious; he at first stood, but soon knelt and wept. From this time, his past life came up in fearful review; guilt stared him in the face, and made him tremble in prospect of a future retribution. He saw that he had lived for himself, and not for God; he had disobeyed his commands, disregarded his threatenings and resisted his spirit. He had professed himself safe, while living in sin. He had been hoping for eternal life while rejecting the offers of mercy. He had entertained his hope without faith, and in defiance of the Saviour's declaration, "*He who believeth not the Son shall not see life, but the wrath of God abideth on him.*"

He had, indeed, the belief of the Universalist, that all will be saved; but this belief had produced no love to the true character of God, no repentance for his sins, no self-denial, no reformation, and none of that "holiness without which no man shall see the Lord." He was now conscious that he was without "that faith which purifies the heart, works by love, and overcomes the world."

The motive which had induced him to embrace



the doctrine of Universal Salvation, he now saw to be wholly selfish; viz. a desire to continue in sin and yet escape its punishment. He had laboured, not to bring his heart to the purifying influence of the Gospel, but to accommodate the gospel to a depraved heart. Instead of taking the warning and fleeing from the *wrath to come*, he had sought for peace by denying a future punishment. As this course did not remove the love of sin, it did not remove the fear of punishment; and as it produced no love to God, it brought no evidence that eternal life was begun in his soul by an union with Christ.

His conscience was burdened, not only with the guilt of his own controversy with his Maker, but with having enlisted others also. He had taught the impenitent and irreligious that they were in the way to life, in opposition to the declaration of Christ, "*Straight is the gate, and narrow is the way that leadeth unto life.*" He confessed that he had availed himself of the ignorance of others to lead them into a delusive hope, and that he feared there were souls in hell of whose destruction he had been the vile instrument. His sins appeared too great to be forgiven. The anguish of despair broke out into groans and exclamations. He often repeated the question, "How shall I meet a holy and just God?" To this question his burdened mind could find no answer in his late theory.

Men in health may assert, and try to believe, that all will be saved; but as danger approaches they are likely to remember that the character of ALL who are to be saved is clearly described in the word of God.\* They may contend that *hell* is no more than the grave, but when they find themselves near the grave they will remember that hell is described as no bed of rest, but a place *where their worm dieth not, and their fire is not quenched.*†

Where no immediate danger is apprehended, they may sport with the divine threatenings, and attempt to prove that the day of judgment is past already; but a poor dying sinner, whose conscience is awake, feels himself too near the judgment for such employment.‡

Some think that if they believe in Universal Salvation, they will thereby be prepared to meet any event, even death itself with calmness. But when a sinner is summoned to appear before the bar of that God in whose sight the heavens are not clean, he is sensible of the want of something more than a spe-

\* The character of ALL those who will be saved is described. They are all who repent, believe, are in Christ, new creatures, follow the Lamb, and endure to the end. It was not necessary that this description should be annexed to the word ALL, in every place where it occurs; for it is readily seen that the all intended, are such characters. The restitution of all things spoken of in Acts iii. 21, is a common argument for the Universal Salvation; but the Apostle in Eph. i. 10, gives us the character of all who shall be restored; all in Christ, or all who are new creatures. The restoration is the gathering of all the righteous from among the wicked at the final judgment, and not the restoring of the wicked from hell.

† Criticisms upon the meaning of the words hell, for ever, and everlasting, are of no weight against the authority of Jesus Christ, who has declared hell to be a place of torments, and that there is no passing from thence across the great, fixed, gulf.

‡ Read the 3d chap. of 2d Epistle of Peter. There shall come in the last day, scoffers—saying, Where is the promise of his coming? &c.

culative opinion to give him peace. While conscience tells him that his life has been base, that he has never repented, that he has a heart to persevere in sin, and that he ought to be condemned, he will have such inward evidence of danger, that no mere theory will remove his fears.

Such was the state of Mr. W——'s mind, now recurring to the sins of his whole life, to the light against which they were committed, to his vain efforts to hide them in error; and again looking forward to the execution of the sentence already pronounced within. When his own conscience so pointedly condemned him, he knew that a holy God could not approve. He observed that he had been an awful sinner, and that God was about to make him a monument of his divine displeasure, and remove him by a disease singular and frightful in its appearance. He wished that those whom he had been instrumental in deluding, might see him and take warning. He warned his friends of the sandy foundation upon which every hope is built, without "repentance toward God and faith in Jesus Christ." He wished the dealing of God with him to be improved, and gave his pastor permission to use his name in counteracting the delusive scheme. He collected and burned his books, giving as his reason that he would not leave them to corrupt others.

His cry was "Have mercy upon me O God, I acknowledge my manifold transgressions, and my sin is ever before me." He complained that his prayer was selfish, and constrained by fear; he saw his dependence on God to take away his "heart of stone" and give him a "heart of flesh." He mourned over a sinful life, and often wept through an apprehension that the door of mercy was shut against him. Knowing that there was but one source of hope, he persevered and resolved to continue to pray to the last, "*God be merciful to me a sinner.*" Through the three winter months being under the necessity of sitting night and day in his chair, he continued his importunity while others were at rest. He observed that God had smitten the mouth, so often opened to oppose the denunciation of his judgments against sin, and that he was grateful for such a dealing as was calculated to bring him to repentance.

In the conversation of christian friends, and in the numerous prayer-meetings which were attended in his room, he found much comfort. He could not say that he had a hope, but that his heart was broken on account of his sins—that he had found access to God in prayer—that his soul was waiting upon Him from whom alone his help must come, and that he could leave his requests with him. On the evening before his death, he expressed a hope that he should soon be freed from sin and suffering.

Attempting the next morning to walk from his chair to the bed, he fainted and died.

#### REMARKS.

We have published the Newark Tract entire, with the exception of an account appending, of the "Conversion of an Universalist Minister, Mr. Z. Crossman," which has already appeared in our columns; and two Anecdotes, one of which we have

already published; the other is too puerile to be admitted into the pages of any publication deserving the approbation of reasonable beings.

Mr. M—— W—— is none other than the late Mr. Moses Wade of Connecticut Farms, (N. J.) The writer of the Tract, is, ostensibly, Mr. Thompson, a disciple of the meek and lovely John Calvin, and the clergyman of that place. The widow of Mr. W. is "clean gone" into Calvinism, which will account for her tamely submitting to have the character of her late husband libelled in this *shameful* manner. We rejoice, however, that we can say, that there are those who enjoyed the acquaintance of Mr. W., and who are now *capable* of feeling and expressing honest indignation against the wicked machinations of the sons of darkness! The Tract is before the world, and we say, Read it attentively, and judge of its merits, after you have read the following:

The reader must be aware, that in a case like the present, it is impossible to prove a negative by direct testimony. To do this, we must procure the evidence of persons who were continually with the deceased, during the whole time of his sickness. We shall, however, state such facts, as we shall be ready to substantiate, if necessary. We invite, we do not shun scrutiny, and will be ready to meet the abettors of this Tract, even the whole "Religious Tract Society of Newark, New-Jersey;" in any future investigation of this matter which may be found expedient. The Tract declares of Mr. W. that "Every renewed attention to religion, increased his opposition, and excited his industry in defending and circulating *Deism*." Now we seriously question the *truth* of the declaration, although a disciple of John Calvin sustains it. We ask, boldly, and demand an answer—What do you mean by the term *religion*? The Bible that Universalists believe, declares of religion, that "*Pure religion and undefiled before God, even the Father, is this, To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.*" (James i. 27.) Do you, dare you, say, that Mr. W. opposed "every renewed attention" to *this* religion? Or do you mean, that Mr. W. opposed the wicked dogmas of the murderer John Calvin, until his mental faculties were prostrated by disease, and that you then mistook the incoherency of insanity, for an acknowledgment of your views? Do you call opposition to a wicked hireling priesthood, opposition to religion? If you do, our word for it, Gentlemen, you call things by wrong names.

As a Universalist you represent Mr. W. as abjuring the doctrine of Universalism, and anxious, *extremely* anxious, to undo the mischief he had done. You represent him, as having been the *vile* instrument of sending souls to hell. We will now state facts, and then offer some remarks on the Tract; requesting the reader to consider the probability of a converted Universalist, believing he had sent souls to hell, by the propagation of his Universalism, omitting every opportunity of testifying to his most intimate acquaintance, who knew his former faith, of the great change in his principles.

A gentleman who lived in the same house with Mr. W. during a considerable part of his sickness, until he died, declares, that Mr. W. never, in any interview he had with him, signified to him, that he rejected the doctrine of the salvation of all men. He also declares, that during an interview he had with him, a short time before his decease, and while the sick man was in possession of his mental faculties, he expressed his unqualified disapprobation of Calvin's doctrine of election and reprobation, and the satisfaction which his mind received from a belief of a contrary doctrine. There are also gentlemen, neighbours of the deceased, as truly respectable, and whose evidence would be quite as cogent in a court of justice, as the writer of the Tract, or any member of the Tract Society, who are ready to testify to any man, that in all their interviews with Mr. W. during his sickness, he never signified to them that he had changed his religious principles. There are those who watched with the sick man, after he had given up all hopes of recovery, and while he retained his mental faculties, who declare, that he never signified to them that he had changed his religious principles. Reader, view the scene. Behold the bed of languishing, the suffering man,—the tedious hours of night, passing in slowly numbered minutes, and the Universalist, whose conscience is burdened with the crime of sending souls to an interminable hell, in the presence of an old acquaintance to whom he had a thousand times unbosomed himself in friendly conversation, says not a word of his condition as specified in the Tract, but converses in the calmest manner of the settlement of his worldly affairs, when he shall go to "the house appointed for all the living." We hazard the declaration, that it is *impossible* for any man to experience the change in his views, and be mentally in the condition which the Tract describes, and pass a whole night, without sleep, in company with an old acquaintance, and talk freely of subjects interesting to him, and leave untouched the subject of all subjects, which the Tract represents to have weighed upon his mind! We go still farther, even the writer of the Tract himself, and his coadjutors the members of the Tract Society, if they believe our statements, (and we believe we can substantiate them!) *cannot* believe the declarations contained in the Tract! No, Gentlemen, your mouths may utter something in extenuation of your Tract, and attempt to prop it with a wordy foundation, but your reason, and judgment, and understanding, will continually jog your elbows.

We ask the writer of this Tract, (and we request him to answer,) whether the Tract was written and shown to Mr. Wade, and shown to him during his sane moments? Or, Sir, was the Tract written after the old proverb was verified, "*Dead men tell no tales*?" Can you, Sir, say, that you ever obtained Mr. Wade's intelligible, certain, and unqualified assent, in his sane moments, when he possessed the power of reasoning correctly, and expressing his principles and views, to the declarations contained in the Tract? We have been apprized that extraordinary efforts were made, and the sick man be-



sieged in terrorem, by you and your assistants, to produce a catastrophe quite as *pleasant* to your feelings, as the one related. We are willing even to believe, that all the dogmas of your sect, all the absurdities contained in your Tract, were made to pass in review before him; and that, during his delirium, you willingly mistook the unintelligible expressions of his animal feelings, for a desired, and looked for expression of the *prostrate mental man*. It is well known to all who have been privy to the circumstances of Mr. Wade's peculiar case, that, before his death, he exhibited nothing but the ruins of a former man. At this time, if you obtained an unintelligible sound from his fragments, and have interpreted it in favour of the dogmas of your sect, your victory, if such it can be for a moment called, is an evidence of the scarcity of the *laurels* which grace your cause; or you would never expose a worse than childish ignorance, by showing a withered *cypress* upon your brows.

We will now examine some of the prominent features of this Tract, and submit the whole to the judgment of the candid reader.

The Tract states, that Mr. W. from being a Deist, became a Universalist, by reading the publications of Universalists; or to this amount. Then a statement is made of the doctrine taught in the publications alluded to. The publication is the Gospel Herald, and we declare, and mean to be understood to say, that the writer of the Tract has uttered *rank falsehood*! We ask him, if the faith which he boasts of, when it purifies his heart, leaves behind a disposition to "bear *false witness* against his neighbour?" If he is sincere in his belief, that "*all liars* will have their part in the lake which burns with fire and brimstone?" It is now time these calumniators were exposed to the public; and it is proper the public should know of the wicked impositions which have been practised, under the specious garb of holiness and piety. We have uniformly taught, that sinners will suffer the consequence of their sins. In teaching thus, we have used the language of the inspired writers, and again aver, that "the righteous shall be recompensed in the earth; much more the wicked and the sinner." (Prov. xi. 31.) Also, that "tribulation and anguish shall be upon every soul of man that doeth evil." (Rom. ii. 9.) And we have uniformly contended, that "the wages of sin is death." (Rom. vi. 23.) We have taught, and still teach, that "all liars shall have their part in the lake of fire;" according to the Scripture understanding, and as taught by inspired writers; and we now say to this Tract writer, Beware of it!

We now inform all persons, to whom these presents shall come, and particularly the writer of the Tract, and his Newark co-adjutors, that we have uniformly believed and taught, that "*He who believeth not the Son, shall not see life, but the wrath of God abideth on him.*"

In the seventh paragraph of the Tract, is a declaration, which we must believe to be a base calumny. Namely—"He had taught the *impenitent* and *irreligious*, that they were in the *way to life*," &c. We ask the deluded widow of this calumniated man,

how she can reconcile, with any ideas of honour, honesty, and religion, her countenancing of the calumniators of her deceased husband? We press the matter seriously to her "own business and bosom," and say, if this declaration is true, your husband was not an Universalist, and your assistance, if you have given it, in palming him upon the world for one, since his decease, is shameful and wicked. From the best information we can obtain, Mr. W. was a man who deserved a better character than his pious friends have given him. His minister may flatter himself that he is serving his God in the part he is acting in this business; while our opinion is, that he is only serving his *Devil*.

This Tract writer exposes his ignorance in a lamentable manner in his eighth paragraph, in his criticism on the word ALL. This is not *all*, he exposes his wickedness, too, in the repetition of the falsehood of Universalists contending that "*hell* is no more than the *grave*." Sir, you shall never make this declaration again, without feeling an *extra* twinge of conscience. Know, thou bearer of false witness, that Universalists both believe and teach, that the grave is a *cavity made in the ground*, or earth; and that the word *Hell*, signifies to *cover* or *hide*; if you please, to shingle a house, and cover it, and hide the timbers, etc. And, Sir, we challenge you, and the whole Newark Tract Society, to prove the contrary of our statement. We offer you the columns of this paper, for the purpose, and promise you honest dealing. It is true the translators of the Bible have deceived the English reader, by rendering the Greek term *adē* *Hell*, in Luke xvi. 23, and *grave* in 1 Cor. xv. 55. Your accusation, therefore, must lay at the translator's door, not ours! We do say, that the Scriptures contain no term, or word, which has the signification you give to the English word *Hell*. And we say, that the English term *Hell*, originally had not the signification which you are pleased to give it. We also say, that the Greek term *γεέννα* rendered *hell*, originally signified the valley of the son of Hinnom, contiguous to Jerusalem, a place where the idolatrous Israelites sacrificed their children to Moloch; and, like many of the moderns, worshipped an *infuriate Devil*, the creature of their imagination, instead of the *God of Love*. This valley is the place spoken of, "*where their worm dieth not, and their fire is not quenched.*"

The note in the margin, ascribing to Christ the declaration, that *Hell* is a place of torments, and that there is no passage from thence across the great fixed gulf, is weak. The writer of the Tract, if acquainted with the original, or even with the works of orthodox commentators, must know, that the signification of the original word *Hades*, rendered *Hell* in Luke xvi., is not *Hell*, but the place of the dead, without regard to their merits. This parable, therefore, literally considered, proves the torment of the righteous as well as the wicked. The translators have made this result unavoidable, by repenting, and making a *grave* of their hell. This writer, with the help of the translators, has made the grave, or ground, the Hell, where nothing but the senseless dust, which cannot suffer, is located. We recom-

tend to this Tract writer to proceed with more caution, and not obtrude his ignorance upon the public. Remember, Sir, the Scriptures testify, that *Hades*, your Hell, shall be destroyed; and if you believe their testimony, it is time for you to take up your lamentation. To judge from appearances, we should be inclined to believe, that modern hireling priests would part with their *Hell*, with as much sorrow, as Adam parted with *Paradise*. *HELL* and the *DEVIL*, are the corner stones in the foundation of modern religion; they have risen, and they will fall together. The Scriptures, God be praised, uncorrupted by orthodox translators and commentators, contain no such terms. There, the darkness of the human mind, is the deepest *Hell*, and *slanders*, the greatest *Devils* we read of.

It is time to say something of the word *ALL*. This Tract writer says, "The character of *ALL* those who will be saved is described. They are *all who repent*." True. Repenting is turning from sin unto the Lord, and worshipping Him. Thus we read, (Psa. xxii. 27.) "*All the ends of the world shall remember [they had forgotten,] and turn unto the LORD: and all the kindreds of the nations shall worship before thee.*" Again. "*They are all who believe.*" True. We read, (Isa. xlv. 23, 24.) "Unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength, to him shall come," &c. And the declaration of Christ, "No man can go to the Father but by me," proves they will *ALL* go the right way. And the declaration, (Heb. viii. 11.) "For *ALL* shall know me from the least unto the greatest," proves that *ALL* will be *believers*; because Christ declares, "This is life eternal to know thee the only true God," &c. Again. "*All who are in Christ.*" True. We read (1 Cor. xv. 22.) "For as in Adam *ALL* die, even so *in Christ* shall *ALL* be made alive." Only the *all* who die in Adam, we confess, will be made alive in Christ; and as *ALL* die in Adam, *ALL* will be made alive in Christ. Again. "*All who are new creatures.*" True. We read, (Rev. xxi. 5.) "Behold, I make *ALL things new.*" Again. "*All who follow the Lamb.*" True. We read, (John xii. 32.) "If I be lifted up from the earth, I will draw *ALL* unto me." When the Lamb draws *ALL*, *ALL* will follow! "*All who endure to the end.*" True. We read, (1 Cor. xv.) of *all* men being raised in the heavenly image, incorruptible, and immortal. Then they will endure endlessly! We hope the writer of the Tract will not be offended with the word *ALL*. We could not avoid introducing it familiarly; and as it come from the Scriptures, we hope it will be received with decency and respect.

Again, the writer of the Tract says, of the word *ALL*, "The restitution of *all* things spoken of in Acts iii. 21, is a common argument for the Universal Salvation; but the apostle, in Ephes. i. 10, gives us the character of all who shall be restored, *all in Christ*, or all who are new creatures. The restoration is the gathering of all the righteous from among the wicked at the final judgment, and not the restoring of the wicked from hell." Where did you

learn this? We have your word for it, and the reader can judge of the value of it. How puerile are the arguments of this enemy to the truth! Ephes. i. 10, reads thus—"That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him." The character requisite to entitle the person to the blessing, is only inferred; *ALL* shall be gathered. The book does not read as this unbeliever would make it, by his perversions; the apostle does not say that "*all in Christ*," or "all who are new creatures," shall be gathered. No. He declares, of the gathering together "in one all things in Christ." It is the being gathered in one, in Christ, which constitutes the new creature. How vile and wicked is the conduct of this Tract writer, in thus perverting the Scriptures of truth! We ask this despiser of God's "common salvation," Where will you find unrighteous men, when God's oath is accomplished in the bowing of every knee, and the swearing of every tongue, that they have *righteousness* and strength in the Lord? Where will you find wicked men in your hell, when the transgression is finished, and an end made of sins? (See Isa. xlv. 22—25; xxv. 6—8. xxviii. 18; Hosea xiii. 14; Heb. ii. 14—15.)

This Tract writer says, "Where no immediate danger is apprehended, they may sport with the Divine threatenings, and attempt to prove that the day of judgment is past already," &c. We admit this is not a direct accusation against Universalists; although the writer evidently intended his readers should take for granted, on the authority of his *insinuation*, that Universalists do "*sport* with the Divine threatenings, and attempt to prove that the day of judgment is *past* already." Until this disciple of Calvin proves that Universalists do "*sport* with the Divine threatenings," we shall refrain from making any defence. But his allegation relative to the day of judgment, we will now attend to. And we caution the reader to beware, and not lightly esteem what we now offer on this subject; but to examine his Bible, compare our quotations with his Bible, lest he "be found fighting against God," when he supposes he is only opposing the despised Universalists! We reiterate our oft made declaration—We have no Creed but the Scriptures. "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them." (Isa. viii. 20.)

What is *judgment*? Ans. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain; my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the LORD: ascribe ye greatness unto our God. *He is the Rock*, his work is perfect; for *all his ways are judgment*: a God of truth, and without iniquity, just and right *is* he." (Deut. xxxii. 1—4.) Reader, you have the answer. Judgment is the ways of God. What ways of God are judgment? Ans. "ALL His ways are *judgment*!" Reader, is a solar day of twenty-four hours, *the* day of judgment,



when all the ways of God will be accomplished? Do we not read, "Be not ignorant of this one thing, that one day is with the Lord as a thousand years?"

When does the judgment commence? Or, what is the testimony of God, relative to the time of his judgment, in relation to the mediation of Christ, who is appointed Judge, for the avowed purpose that "ALL shall honour him?" Ans. "NOW is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw ALL unto me." (John xii. 31, 32. See also Rev. xiv. 6, 7, where it is declared, "the hour of his judgment is come." Making the judgment of God commence with the preaching of the gospel.)

What is the *design* of God's judgment? Ans. "Zion shall be redeemed with judgment," (Isa. i. 27.) "Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*: for ALL nations shall come and worship before thee; for thy judgments are made manifest." (Rev. xv. 4.) Let infuriate Calvinists, and other dogmatists, who despise the salvation of God, arise in the greatness of their strength, the popularity which a "world lying in wickedness" has awarded them, and contradict the God of heaven. Let them say, that God's judgment will consign millions of his rational offspring to an interminable hell; and that myriads of mankind will never fear and worship him. But we, believing God's testimony, ask, in reference to the accomplishment of his gracious purposes, "Who shall not fear thee, O Lord?" We triumph in the answer we can give, and, in reference to our calumniators, the Pharisees of the day, we adopt the language of Job, and would "disdain to set them with the dogs of our flock!" Therefore, "Make a joyful noise unto God, all ye lands: sing forth the honours of his name; make his praise glorious." Say unto God, How terrible thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. ALL the earth shall worship thee, and sing unto thee; they shall sing thy name, Selah. Let the people praise thee, O God; let ALL the people praise thee. *O let the nations be glad, and sing for joy: for thou shalt judge the people righteously,* and govern the nations upon earth. Selah." (Psa. lxxvi. 1-4; lxxvii. 2-4.)

There is evidently a design throughout this Tract, to impose upon the credulous reader, and convince him Universalists do not believe nor teach, the necessity of "repentance toward God, and faith in Jesus Christ." Let not this Tract writer dare to outrage truth and common sense again, in this foolish manner. We tell you, Sir, that we believe your damnation, according to the Scripture definition of the term, (John iii. 18, 19.) is certain; and that you will never experience salvation nor heaven, until you turn from your wickedness, refrain from slandering Universalists, repent, and have faith in Christ, in the most extensive signification of the terms.

How base, and dishonourably wicked, is the conduct of those, who persist in falsely accusing Uni-

versalists, and declaring that they teach, the sinner shall be saved in his sins—no faith nor repentance is necessary! In the name of common sense, why do you privately, and by indirect means, calumniate those whom you dare not meet, face to face, and by fair argument, and clear testimony, confute? If this faith we cherish, and this doctrine we teach, be so notoriously false, unscriptural, and unreasonable, why not meet fairly, and openly, the advocates of this error; and destroy it with your truth? If you have *truth* on your side, you need not fear all that *error* can do to destroy it. Let the candid public judge, whether falsehood and calumny be compatible with Christian perfection; and whether those who arrogate to themselves the honorary epithet of "soldiers of the Cross," deserve it, when they practise a species of contemptible *bust fighting*, and, savage-like, retire the moment they behold the face of their supposed enemy!

It is extremely disagreeable for us to notice such flagrant aberrations from honour and honesty in those who differ from us in sentiment. But we do it from a principle of duty; and we have no hesitancy in saying, that as men among men aside from their religious hypothesis, we believe they would be ashamed to conduct in this unjustifiable manner. It is a lamentable truth, verified by facts which cannot be questioned, that many men suffer materially in their dispositions by becoming the subjects of conversion to human creeds and opinions. It is then that they serve the Devil manfully, and ignorantly suppose that falsehood, when wielded as a weapon against those whom they esteem as great sinners, will be acceptable to a God of Truth. Like Saul of Tarsus, who in his own estimation, was earning heaven, by keeping the law perfectly, at the moment he was murdering those who disagreed with him in his religious principles.

We are aware that some will say of our notice of this Tract, that we are too severe. We think differently. We have no desire but to detect error, and disseminate truth in its stead. We have no fears of injuring our *popularity*! It is an useless article, and if we have any left, we shall be glad to dispose of it altogether. In these degenerate days, when so many are blinded by the god of this world, and so many are striving to obtain the applause of the world, we confess we should feel ashamed were we to be subjected to the odium of general praise and approbation.

We conclude by cautioning this Tract writer, and advising him to proceed with more circumspection hereafter: We are willing to be convinced of our errors; but we are not willing to hear the "truth evil spoken of," and the character of God impeached and traduced.

From Rees' Introduction to the *Racovian Catechism*.

#### BIOGRAPHICAL SKETCH OF MICHAEL SERVETUS.

Michael Servetus\* was born in 1509, at Villanueva in Arragon, where his father exercised the

\* His Spanish name was Servedo; sometimes he called himself Reves, a word formed by the transposition of some

profession of public notary. After having passed with extraordinary success through the customary routine of juvenile instruction, he was sent to the university of Thoulouse to study the canon law. During the three years he passed in this celebrated seat of learning, he devoted a large portion of his time to the critical perusal of the Scriptures, an employment to which he was probably excited by the spread of the Reformation, and which eventually led to his renunciation of the prevailing opinion concerning the Trinity. Apprehending that in France he could not with safety pursue his theological inquiries, or give publicity to his own convictions, he removed, in 1530, to Basil in Switzerland, where he obtained the esteem and friendship of the most eminent of the reformed clergy in that city. Having given these divines credit for more enlarged views and more liberal spirit than they had imbibed, he made no scruple of avowing to them the opinions he had been led to embrace. But he soon discovered that they were as little disposed as the Catholics to extend toleration to any who pursued their speculations further than themselves; his friend, Ecolanpadius, having taken occasion in some letters which he addressed to him, to upbraid him in no very gentle terms with the heresy of his sentiments. Finding himself thus under unpleasant restraint, where he had looked for freedom, he quitted Basil in 1530 or 1531, and went to Strasburg. In the latter year, and shortly after his arrival in this city, he published his first work on the Trinity under the following title—"The Errors of the Doctrine of the Trinity; in seven books. By Michael Servetus, otherwise Reves, of Arragon in Spain." It was printed at Haguenau, in Alsace, by John Seccer, for Conrad Rouse, a bookseller of Strasburg, to whom Servetus had given his manuscript at Basil. The appearance of this book produced a very powerful sensation among the leaders of the Reformation, who embraced every opportunity to hold it up to public execration as much, apparently, from the dread of being charged by their Catholic adversaries with holding the opinions of the author, as from their real abhorrence of the tenets it advocated. Bucher, who resided in Strasburg, is stated to have declared publicly to his congregation, that the writer deserved to have his intestines torn from his body.

Servetus, not deeming himself secure at Strasburg while this storm raged, returned in the same year to Basil; but finding Ecolanpadius most highly incensed against him for his recent publication, he took his departure for Lyons. On his way he passed through Haguenau, where, in 1532, he published with his name as before, his second work, entitled "Dialogues concerning the Trinity;" in two books. Four chapters concerning the reign of Christ. It is affirmed that, in order to obtain permission to quit Basil unmolested, he had promised a public recantation. This promise he artfully contrived to

fulfil in words, in the preface of the latter work, in the first sentence of which, he states, that he had retracted all that he had written in his seven books against the received doctrine of the Trinity—not, however, he proceeds to intimate, because what he had written was false, but because it was imperfect.

On his settlement at Lyons, Servetus, in order to escape persecution, took the name of Villanovanus, from his birth place. After a residence of three years in this city he went to Paris, where he applied himself to the study of medicine with so much success that he soon obtained his degree of doctor, and was admitted one of the public lecturers at the university. From Paris he returned to Lyons. Here he was occupied in superintending the press of the Trechselii, celebrated printers of that place, for whom he edited an edition of Ptolemy's Geography, which was published in 1535, and again in 1542;—and also an edition of Pagnius' Bible in Hebrew, with an interlined Latin translation which appeared in 1542. In 1544 he removed his residence to Vienne in Dauphiny, where he practised as a Physician, and enjoyed the friendship and patronage of the archbishop of the province, to whom he dedicated the second edition of Ptolemy's Geography.

After his settlement at Vienne, Servetus entered into a correspondence with Calvin, then residing at Geneva. In the letters which passed on this occasion, both the learned combatants displayed considerable warmth and acrimony of spirit in the defence of their respective theological systems; and the freedom with which Servetus arraigned the tenets of the Reformer, laid the foundation of that implacable resentment to which he ultimately owed his ruin; for Calvin scrupled not to avow that he would be satisfied with no atonement for this attack upon his creed short of the death of his adversary, should the disposal of his life be ever in his power.\* While things were in this state, Servetus committed to the press his last and most celebrated work, entitled "Christianity Restored." It was printed in 1553 at Vienne, by Balthazar Armollet, but neither the place nor the printer's name appears in the title page: nor was the author's name attached to this publication; the letters M. S. V. standing for Michael Servetus Villanovanus, are however placed at the end. Calvin was in possession of the secret that Servetus was the writer of this obnoxious book, a copy of it having been forwarded to him by the author. By means of a young man named William Trie, a native of Lyons, then residing at Geneva in consequence of having embraced the reformed religion, he procured some sheets of it to be conveyed to France, and put into the hands of the inquisitor at Lyons, with an intimation that the author was in his neighbourhood. He afterwards sent several of the letters which, in the course of a confidential correspondence, he had received from Servetus, in order to furnish additional evidence to convict him of heresy and blasphemy. On the ground of these documents Servetus was arrested at Vienne, and

of the letters of his original surname. Occasionally it is found written Renes; but this is an evident error of the press, the letter u being mistaken for n. At the latter part of his life he called himself Michael Villanovanus, or simply Villanovanus, from the place of his birth.

\* Calvin, writing in 1546 to Viret, minister of Lausanne, uses these words: "Servetus wishes to come hither; if he should come I will never suffer him to go away safe." See Book, vol. ii. p. 360.



committed to prison; whence, however, he soon effected his escape. After his flight he was tried, convicted, and sentenced to the stake; his books were committed to the flames, and himself burnt in effigy.

Servetus escaped early in the month of June, 1553. His intention was to proceed to Naples; and with this view, after wandering for some time, he went to Geneva, where he was recognized in the month of August, and at the instigation of Calvin committed to prison. Various attempts have been made by the apologists of the Reformer to remove from him the foul stigma of being the author of his adversary's arrest; but, in truth, Calvin himself never denied or disguised the fact. On the contrary, he expressly avows it in more than one of his printed works, and takes the credit to himself for having thus acted towards a man whose principles he held in abhorrence, and whom, on more than one occasion, he thought fit to brand with the opprobrious epithet of dog.\*

Servetus, on being taken into custody, was deprived of the property he had about him, which was of considerable amount, and thrown, like a malefactor, into a damp squalid, and noisome dungeon. Proceedings were immediately instituted against him for his alleged blasphemies. The accusations were preferred by Nicholas de la Fontaine, a person residing in Calvin's house, either in a menial situation, or for the benefit of his instruction; but the real prosecutor, as was manifest in the course of the trial, was the Reformer himself. Servetus repelled the whole of the charges with great firmness, and openly avowed himself the author of the writings that were stated to contain the heretical opinions for which he was arraigned. His trial proved exceedingly tedious and vexatious, and lasted from the 14th of August to the 26th of October, when, a majority of his judges having decided against him, he was condemned to be burnt to death by a slow fire.

If Servetus cannot be commended for the temper with which he sometimes replied to his accuser, it is impossible to view without feelings of disgust, mingled with deep concern, the manner in which Calvin acted during the whole of these iniquitous proceedings; and particularly observe the savage tone of exultation with which, immediately after his conviction, he stated to a friend the effects produced upon his victim by the communication of his sentence. "But lest idle scoundrels should glory in the insane obstinacy of the man, as in a martyrdom, there appeared in his death a beastly stupidity; whence it might be concluded, that on the subject

of religion he never was in earnest. When the sentence of death had been passed upon him he stood fixed, now as one astounded; now he sighed deeply; and now he howled like a maniac; and at length he just gained strength enough to bellow out after the Spanish manner, *Misericordia! Misericordia!*" The truth, however, is, that Servetus bore his fate at this trying season with great firmness and serenity, disturbed indeed, occasionally, by the view of the terrific apparatus which was preparing for his execution. He never wavered in his religious faith. When exhorted on the last morning by Farell, the minister of Neufchatel, and the friend of Calvin, who was appointed to attend him, to return to the doctrine of the Trinity, he calmly requested his monitor to convince him by one plain passage of Scripture, that Christ was called the Son of God before his birth of Mary.

The day following that whereon sentence had been passed upon him, he was led to the stake, praying, "O God, save my soul; O thou Son of the eternal God, have mercy on me." In order to aggravate his sufferings he was surrounded by green fagots, which, after half an hour of excruciating tortures, completed the work of death. In the same fire was burned, attached to his body, his last book, *Christianity Reviewed*. Thus perished Servetus at the age of forty-four, in a Protestant state, for exercising that right of private judgment in the formation of his religious opinions, which his persecutors had themselves acted upon in dissenting from the church of Rome!

#### FOR THE GOSPEL HERALD. EPIGRAM.

ON THE DISPUTATIONS RELATIVE TO CHRIST'S  
PERSON.

*Ascribed to Baron Masseres.*

Talk of essence, and substance, and no one knows what,  
God either made Christ, or else he did not.  
If he did, he's a creature, 'tis plain at first view;  
If not, he's a God, and then we have two!

Parcippany March 31, 1825.

Mr. Henry Fitz,

Sir—Agreeable to my instructions, I must request you will send no more, (of what you call the Gospel Herald, directed to Mr. Isaac Ball,) per mail to this Office—there are now ten on hand and he refuses to take them—you'll please therefore to attend this notice.

I am your friend, Geo. D. Brinckerhoff, Postmaster.

The deuce take such friends as this. It is now about five years since we commenced the publication, "of what you call the Gospel Herald," and our friend Brinckerhoff is the only Postmaster we can recollect in all that time, who has charged us with the postage of a letter which is by law free of postage! We mention the fact, to the honour of all the Postmasters, of all religious sects and denominations, with the exception of our friend Brinckerhoff! However, the postage was only six pence; a trifle must not break friendship; and as we are desirous of friend Geo. D. Brinckerhoff Esq.'s good graces, we hereby present him the ten Numbers "of what we call the Gospel Herald," and request him to read them attentively; judge of them with candour, examine them by the Scriptures; and then, if he cannot conscientiously call them "Gospel Herald," to call them by any good Christian name he pleases. Ed.

JUST PUBLISHED, and for sale at this Office, price One Shilling, The Non-personality, origin and end, of that OLD SERPENT, called the Devil, and Satan, which deceiveth the whole world. A Discourse delivered, Sabbath evening, March 13, 1825, in the Church in Prince-street, by Henry Fitz.

PUBLISHED EVERY OTHER SATURDAY, AT ONE  
DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.

\* Calvin, in his works *Fidel. Expos. Serveti Errorum*, thus avows the part he acted in this transaction: "All the proceedings of our senate are ascribed to me; and indeed I do not dissemble that he (Servetus) was thrown into prison through my interference and advice. As it was necessary according to the laws of the state that he should be charged with some crime, I admit that I was thus far the author of the transaction." Writing to Sultzerus, he observes—"When at last he was driven here by his evil destiny, one of the syndics, at my instigation, ordered him to be committed to prison; for I do not dissemble that I deemed it my duty to restrain as much as lay in my power a man who was worse than obstinate and ungovernable, lest the infection should spread more widely."

# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, APRIL 23, 1825.

NO. 25.

*From the Telescope.*

## NATIONAL TRACT SOCIETY.

On the 11th inst. a meeting took place in the City Hall, to form a "National Tract Society." Colonel Richard Varick was called to the chair—then prayer by the Parson Doctor M'Auley. A constitution was adopted, and officers elected. The meeting was addressed by the Parson Dr. M'Auley, T. G. Fessenden, Esqr. Parson C. G. Somers, and Parson Dr. Spring. After stating the wonderful effects that Tracts will have, especially on the minds of "the young," it was stated that \$20,000 would erect a suitable building, and until this sum can be obtained, the Society cannot proceed with assurance that other societies will depend upon them for Tracts. Between 12 and 13,000 dollars were subscribed before they left the room; and a committee appointed to collect other subscribers. Many subscriptions are made on condition of being null unless 20,000 dollars can be obtained. If their efforts fail here, the "American Tract Society," at Boston, is to make an attempt for a similar establishment.

## REMARKS.

When the first proposition was made to form this Society, it seemed to excite much interest, particularly among those who supposed that it would advance the cause of religion. Notices were sent to all the Methodist churches in the city, to be publicly read, stating that the institution was designed for all denominations. Accordingly, several went to claim a share in the proceedings. But to their great disappointment, they found that, instead of its being free for all, or purely to promote the cause of truth and righteousness, it was started to bear down other sects, to gain clerical ascendancy, and to disseminate the Calvinistic sentiments, particularly among the rising generation. A Methodist minister wished to know of the committee if the Methodist Tracts could be circulated: he found they could not.\* Having found out the schemes of the priesthood, they protested against it in the very pulpits where they had before countenanced it. One per-

\* To make the plan plausible, and to gain contributions among the Methodists, the names of Bishops Roberts and Hedding, and Mr. N. Bangs, were inserted, without the consent of either. Nay, the latter positively forbade them inserting his name, and requested that the names of the two former should not be set down: notwithstanding which they were ranked as officers; the two first "Honorary Vice-Presidents," the last as a "corresponding member," offices merely nominal. They have taken good care that none but Calvinists should compose the "Publishing Committee," as may be seen by their Constitution. There are more than fifty Parsonified Doctors of Divinity appointed as officers, including the Right Parson Alexander V. Griswold, Doct. of Divinity and Bishop. We have never seen a deeper laid scheme, or one more cunningly devised and crafty. We hope every free and independent press in the Union will sound the alarm.

son, previously an advocate for the establishment, protested against their plot, and declared that the devil was at the bottom of it. What noble exertions, for a Colonel, an Esquire, Parson Doctor of Divinity, and other worldly men, to build up the Redeemer's kingdom! *Twenty Thousand Dollars*, to build an edifice to comport with the other public buildings of the city; and also officers to be well paid for their services! How ridiculous—how God-dishonouring! Will Christ be glorified by such a project?

These characters are actuated by the same spirit as the Scribes and Pharisees were, or the Jesuites, and similar events must ensue. If a "National Society," or some powerful and energetic measures be not adopted to enlighten the people, and to suppress the growing influence of an ambitious clergy, to bring to light their plans, our country will be ruined; the rising generation will be bound, as the people are in Spain, by the threefold links of tyranny, ignorance, and superstition. Among the Tracts circulated by one of these Societies, is the famous "Address of Lyman Beecher, in behalf of the Society for educating young men for the Gospel ministry." It was published in one of our preceding numbers. We intend laying another before the public, that they may judge themselves, of the utility and design of this great "Tract Society." We have no objection to the circulation of suitable Tracts, when done with sincere motives. This we have done ourselves. But the evil and danger consists, in making use of these instruments to accomplish the ambitious designs of the clergy, in their attempts to unite church and state together.

*From the Boston Recorder and Telegraph.*

## EDUCATION FOR THE MINISTRY.

"Messrs. Editors—I have a few thoughts, which I wish to suggest, on the subject of the gratuitous education of young men for the gospel ministry, which, if you think they may not *retard*, but ultimately *facilitate* the work, you have my liberty to insert in your estimable paper. Having been the devoted friend of this species of charity, and having plead its cause with all the eloquence I could summon, I am the more alive to every obstacle that may lie in the way of its advance, and its ultimate triumph. The cause I *know*, is near my heart as ever. But there are some thoughts that begin to be entertained on the course pursued, that ought to be made known.

"I believe it to be a fact that the exertions made by Education Societies, and otherwise, have *already* filled the ranks of the ministry, to the full ex-



tent, not of the territory to be evangelized, but of the means of supporting them. When we hear of so many congregations destitute, in such a territory, who are *able* to support the gospel, it will be recollected that it is not said they are *willing*: and the fact, whatever bias may be given the subject by some person interested in holding up the character of the congregation—the fact will often prove to be, that the congregation thus reported will not engage to raise for any length of time, one third the sum requisite for the support of the ministry.

"Now if things be as I have stated, then what is the remedy? The ground I have always taken, in the little efforts I have made to do good, has been this, I have not dared to obstruct any stream of charity, but have diligently inquired, what was the most pressing object, and there have bent my efforts. A few years since, the education of pious youth held the most prominent place in the list of charities,—and it may hold the same place again, when a very few years have elapsed; but at the present moment, I am prepared to say, as you will infer from what has been said, that our effort should, be to dispose of those who have already been educated. Hence the subject of Domestic Missions holds at present a high ascendancy in my regards. The ministers that we have now on hand, if I may use such a phrase, are all wanted and thousands more. But let us spend a few months in locating those we have. Let the pious pour their treasures into the hands of those Societies which are employed in building up the waste places, not withdrawing a single mill from the education interest. This is what I would have. There should not be, if I could, at one deep and kindly thrust, take from the purses of the opulent 100,000 dollars, a vacancy in New-England. I would then make another thrust, and there should not be a vacancy in the state of New-York. And by this time we should have disposed of every unsettled minister who is worth employing. And then press on the work of education, and simultaneously the work of domestic missions, till one state after another has its population supplied, and the last perishing immortal in our western wilds is sitting from Sabbath to Sabbath under the sound of the blessed gospel." [Or rather under the ministry of a New-England educated priest.]

[It seems then, that after the people have been prevailed on to give their money to educate a host of priests, the writer of the foregoing would "thrust" his hundreds of thousands of dollars from the pockets of our citizens to maintain these same priests. No one acquainted with true christianity, and who would wish to see it prosper in the world, would give much to supply the population of our country with priests from New-England. An educated priest from a Theological Seminary, is more fit for any thing else than for inculcating the humble and self-denying doctrines of the christian religion.]

*Reformer.*

*From the (Philadelphia) Reformer.*

It may not be amiss, at this eventful period of our Republic, when our clergy of all denomina-

tions are making such vast strides towards aggrandizing their respective *hierarchies*, by means of societies and plans of various kinds to accumulate funds wherewith to multiply hosts of clerical agents, like the Jesuits of old, in all departments of Church and State throughout the Union; to exhibit by way of caution to the Legislative authorities in our land, that they may be on the alert to watch and curb those bands of aspiring men, lest peradventure the same scenes which have formerly, and are yet acting in some parts of the old world, may, at some future hour, be put in practice among us.

It cannot have escaped the forecast of the intelligent part of the community, that should the monied clerical aristocracies unite their power and influence under one dynasty—call it Congress, College, Universal Church, or Pope,\* the reign of such Poperly would be worse than that of the Church of Rome, because this Protestant power would be more knowing and more hypocritical.

Said a great statesman, "The *power of grace*, and the *want of power*, are the two *only* things that prevent men from being tyrants." We know by sad experience, that in regard to the first of these propositions, our clergy are to be feared—let us then take care that they shall still want the latter.

If we may believe historians, Pope Julius, in seven years, was the occasion of the slaughter of 200,000 christians.

The massacre in France, begun on St. Bartholomew's day, cut off 100,000 in three months.

In the persecutions of the Albigenses and Waldenses, 1,000,000 lost their lives.

In thirty or forty years from the rise of the Jesuits, 900,000 perished.

The Duke of Alva boasted that, by the hangman alone, he put 36,000 to death.

Vergerius affirms that the Inquisition, in 30 years, destroyed 150,000.

Wesley, in his notes, says, Some have computed that throughout three-fourths of the (old) world, in the course of 30 years, 15,000,000 Protestants perished.

In England, many suffered at the stake; and even in New-England, some were hanged, and otherwise suffered under the *pious* hands of the Plymouth Pilgrims or their descendants.

The Spaniards murdered on the continent of America, 12,000,000 of the natives, and totally depopulated the West India Islands. These acts were sanctioned by their priests.

#### RELIGIOUS ADVOCATE.

The "Religious Advocate and Missionary Intelligence," edited by A. Blanchard, A. M. formerly published at Saratoga, is now published in Rochester, N. Y. This periodical is as stupidly devoted to missionary matters as when published at Saratoga. The Editor once published a Report of a Domestic Missionary Society, which, among other things, asserted that there were 18,116 souls in the county of

\* There were a greater number of sects united under the Pope, than now exist in the United States, and some of them cherishing a deadly hatred against others.

Albany, *WHOLLY destitute of the means of salvation!* His Address on recommencing his labours, Jan. 1, 1825, is overflowing with the missionary spirit. He says, "The great missionary establishment in which the Christian world is engaged, promises a *revenue* of blessings to the Heathen world, and glory to the Son of God." He should have said, this "establishment" promised *mammon* and *power* to the clergy engaged in these operations, as I see in a subsequent number of his paper, the missionaries in one of the South Sea Islands have formed a missionary society, and had "900 bamboos of oil for the first year's subscriptions."

Mr. Blanchard, it appears, has "laboured more than two years in conducting a public Journal, and his views are the result of *much inquiry, investigation and experience.*" As a specimen of his vast *inquiry and experience*, take the following, which he *CHARITABLY* places on the *shoulders* of those who from *honest principle* oppose the beggars in black. "It is twenty years too late for infidels and haters of God and his Son to oppose the cause of missions." "The Man of Sin is too late in his attempts to overthrow a work so full of *benefit*, so full of *goodness and true charity*, so full of *EVENTFUL consequences*, so much *like the Son of God.*"!!! "The work of missions will never stop, until the millennial morn shall burst upon the world. It is a work by the appointment of Jesus."

This man's *inquiry and experience* must be limited indeed, or his assertion is wilful, that the modern organized system of missionating, the modern method of manufacturing and sending out priests, is "full of goodness and true charity," "so much like the Son of God."!!! Can this man of such extensive inquiry, show us in what country our Saviour or his Apostles set the example of collecting for their own use, "Bamboos of Oil," "Arrow Root," "Cattle," and "Money?" In what country did they *demand a price* for the Gospel? When did they besiege old women, kitchen maids, and grown up boys, for more money? Did they ever say, "Money is the sinews of missions?" How far beneath the dignity of an Apostle, are the *mean and selfish* artifices used by modern manufactured priests, the world over, to get money! Are there greater "infidels and haters of God and his Son" in christendom, than those who artfully endeavour to amalgamate their missionary, money-getting schemes, with those dignified, holy, and heavenly works of our Lord and his disciples? I trow not. Were Simon Magus now on earth among his children, he would, no doubt, be astonished at their wisdom. *Ibid.*

#### "SPIRITUAL WICKEDNESS IN HIGH PLACES."

The efforts now making by the popular clergymen to increase Missionary Societies, and to deluge the nation with Tracts, from a magazine to be denominated "National Tract Society," cannot fail, we think, of arresting the attention, and awakening the inquiry of candid honest men. The enormous sums already filched from the public, and applied to purposes as clergymen have been pleased to dictate, the little benefit derived from these sacrifices,

and the certain utility of judicious expenditures, lead the mind to reflections calculated to produce a hope, at least, of a better order of things. Truth is simple. Error is compound; and the various artifices of the designing, when known, will effectually expose their hypocrisy and wickedness. The cry has long been, *Religion!* Various impositions have been practised to wheedle the unsuspecting public of their cash, and support in extravagance and idleness a horde of pious drones, who fatten on the spoils of the widow and fatherless.

The case can be fairly stated in few words. It is not, as pretended, to subserve the cause of *Religion*, but to build up sects and parties, and secure the *mammon of this world*, that the hue and cry is raised. Let facts speak. Let them speak in a parallel, drawn between the really religious, who are the disciples of the humble Jesus, and the pretenders, whose sole object appears to be to obtain cash, and lord it over God's heritage. We have said, the pretensions of these men are rotten. We reiterate the assertion; for they continually deceive the world by a false appeal to the authority of Jesus Christ and his disciples and apostles, to support them in their iniquitous proceedings. Who ever read in the Scriptures, of a demand upon mankind for enormous sums of *money*, backed with an asseveration that millions are sinking into an endless hell, and will perish irrecoverably if *money* be not advanced to save them? No one. It was left to modern hypocrites and Pharisees to fabricate this falsehood, and palm it upon the world for truth; availing themselves of the consternation and sympathy excited by their spiritual juggling, to empty the pockets of their deluded followers. They know well, that their pretensions are rotten. They know that Christ never authorized such money making schemes. The disciples and apostles of Christ, furnish not so much as one instance of cupidity, to bolster up their cause. The authority they pretend to is silent on this subject, except so far as to condemn the opinions of men, who would buy salvation as in a market, and make a traffic of God's gift to man.

We do indeed read of something very similar to modern priests, in 2 Kings v. 15—27, in the account of the conduct of Gehazi, the servant of the prophet Elisha. Elisha having refused the present of Naaman the captain of the host of the king of Syria, Gehazi, like our modern pretenders, followed after Naaman, solicited a present of *silver*, and two changes of garments. He told a falsehood to obtain the prize; and modern Gehazies do the same.

The character of these modern Gehazies is ably set forth by the prophet Micah, iii. 10, 11. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof *judge for reward*, and the *priests thereof teach for hire*, and the *prophets thereof divine for money*: yet will they lean upon the LORD, and say, *Is not the LORD among us?* none evil can come upon us." This is a perfect portrait of modern missionary schemers, and tract framers! They build up their Zion with blood,



The blood of millions of souls, whom they consign to interminable wretchedness, to excite sympathy, and then to filch the money of their dupes. They build up their Jerusalem with iniquity; for they judge for reward; teach for hire; and divine for money! Then say they, Is not the Lord among us?

The prophet Jeremiah v. 30, 31, speaks of the same characters, saying, "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." When Simon (Acts viii. 20,) offered the apostles *money*, How did they conduct? Pocket it, like modern Gehazies? No. Peter said, "Thy *money* perish with thee, because thou hast thought that the *gift of God* may be purchased with money." Alas! where are the Peters in our day! They are almost all Gehazies. They say, the gift of God can be purchased with money, and beg, and plead, and coax, and persuade, and use the arts of which they are masters, (and they are mostly *masters of arts*!) to get money, and live in style, among the most fashionable of this world. O ye serpents, ye generation of vipers, how can ye escape the damnation of *your* hell?

We ask the prieststridden, deluded followers of these money-loving gentlemen, how can you answer to your God and Judge, for wasting your money and means, in supporting in laziness and extravagance hearty, able-bodied men, when so many are suffering in want, and the *widow*, the *orphan*, and the *fatherless*, cry unto you in vain? You may call this appeal harsh, impertinent, and the author of it by opprobrious names; but we reiterate it, and tell you, that your boasted sanctity will avail little in the moment of serious reflection, when your conscience, and judgment, and reason, shall back the declaration of God's true priests, that the *religion* which God sanctions, is to relieve the necessitous, and him that has no helper.

Consider, we entreat you, the weakness and impiety of the subterfuge, of leaving the *body* to perish, on pretence of saving the *soul*. We have witnessed even great pretenders to piety, who have stood by the bed of languishing, and avowed the greatest concern for the salvation of the *soul* of the sufferer, and heard the dying man assert, that notwithstanding all these pretensions, the maker of them would not give a sixpence to sustain his body, and administer to the wants of his suffering family, although he was a great Christian, and a relative! Such conduct, we regret to add, is not only too common, but impious and disgraceful to the last extreme. Man cannot redeem his brother, nor give to God a ransom for him. God has declared, "All *souls* are mine." Man can administer to the wants of the body; it is his imperious duty to do this; and the wretch who avows his unspeakable concern for the salvation of a man's soul, at the moment he refuses or withholds, a sixpence from affording a real assistance to his body, is a liar, and a hypocrite. We ask, in the words of John, (First Epistle, iii. 17.) "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in

him?" We venture the assertion, that this question will puzzle the pretender.

It is true, that in this great city, there is no lack of churches. People go to meeting in crowds, pamper their ministers, and give their money to their ministers, such is their love to perishing souls. Here are meetings and religious conferences, as they are called, continually; but all the cry is *MONEY*! "The priests bear rule, and the people love to have it so!" Let the priests, who now bear rule, raise the cry, *Souls are going into Hell by millions!* Turn out and save them! and the deluded phalanx, drilled into passive obedience, move their thick ranks, and full purses at the word of command, and are told they are saving souls, and purchasing heaven! This is called *religion*. If the servant of Jesus Christ, the inspired James, has told the truth, there is no more religion in pampering priests, than in supporting the extravagance of "play actors," and the Church and the Theatre may each produce their claims.

We very much question, whether among the numerous religious people in this city, who are so busily engaged in doing the Almighty's work for him, that is, *saving souls*, and who are attending conference meetings, prayer meetings, and all kind of what they call religious meetings, could be prevailed upon, to attend meetings where *God the Father's religion* is preached and practised! The great end of religion is to save *bodies*, not *souls*! And of the religion of that man, who would pray and preach to save my *soul*, when he would let my *body* perish, I would say, Keep it to yourself, Sir, for your prayers and pretensions will all be insufficient for your own use, and why waste this precious commodity on a wretch whom you would suffer to starve and perish without the least compunction? Would you be religious, be religious as God advises and requires; and no longer give heed to Pharisees and hypocrites, who would expend in luxury and extravagance the funds which justly belong to the suffering poor.

It is admitted that many are conscientiously engaged in what they esteem a good work, and have brought themselves to believe that their means and exertions should be directed to the salvation of the soul, to the exclusion of the wants of the body. The party also, has the priest to pioneer the way, and show the course to heaven.

Such is the present state of religious affairs, with few exceptions. Extravagant priests—extravagant houses of worship—spiritual pride encouraged—the real duties of the Christian neglected—a religion unauthorized by Christ and his apostles introduced, and means used to support parties, and generate pride and corruption. Such is the lamentable picture of modern religion. The vast sums which have been wasted in this city in useless expenditures in ornamenting houses of worship, (as they are called,) and in supporting proud aspiring priests, and their schemes of aggrandizement, has been sufficient to supply the wants of every widow, orphan, fatherless child, and other unfortunate poor, within the city. Had they been attended to, and the tem-

poral concerns of the suffering brethren of the human family received the attention which useless characters have usurped, God would indeed be worshipped, and honoured—Christ, the meek and lowly, imitated, and pure religion prosper gloriously. “Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go forth before thee; the glory of the Lord shall be thy reward.” Read the 58th chapter of the prophet Isaiah, then meditate upon things as they are.

### NATIONAL TRACT SOCIETY,

*Or, Hypocrisy Exposed.*

We have, for a long time, been fully persuaded that there was a shameful want of moral honesty existing among the *orthodox leaders* in the city of New-York, but have been induced to observe a cautious silence, under the conviction, that no secret plot, subversive of the public good, would be likely, for any great length of time, to remain in obscurity. Our anticipations have been realized in the recent publication of what is called a *Constitution* of the “NATIONAL TRACT SOCIETY,” formed in the city of New-York, together with the proceedings of those who assembled for its formation, and the appointment of its various officers.

Their *professions* are those of **LIBERALITY**, and their *avowed* object is the **UNION** of *all denominations*. But what course have they adopted to effect this? Why, *first*, they have declared in the 6th article of the constitution, that “To secure the interests of the various denominations of Christians who may co-operate in this Society, its officers and directors shall be elected from all of those denominations; the Publishing Committee shall contain no two members from the same denomination; and no Tract shall be published to which any member of that Committee shall object.”

All this is very well, and savours highly of christian liberality. But let us inquire in the next place, Who are its Officers? They consist of a *President*, **TWELVE Vice-Presidents**, **TWO Secretaries**, and a *Treasurer*. With the character and sentiments of these men we are acquainted. And of the whole number, we are informed, all are *Calvinists* with the exception of two; viz. Parson Mr. Hedding, of Boston (Ms.) and Parson Mr. Roberts, of the state of Indiana. We have seen Parson Mr. Hedding, and learned from him that his appointment was without his knowledge or consent. The two Methodist Bishops, above-mentioned, it seems have nothing to do with the Society, though their names as **VICE-PRESIDENTS** may operate as a *charm* to get money from the members of their communion; and this was doubtless the object of their insertion.

The next important branch of this Society is a *board of Directors*, consisting of thirty-six members. This **BOARD**, we believe, is of the *Calvinistic faith*, to a man. The duty of electing the **PUBLISHING COMMITTEE**, which is the most important of all, devolves on this *board*. Can a single doubt exist in the minds of reflecting men, as to the characters which this board of Directors will se-

lect for a Publishing Committee? Would they suffer the name of an *Arminian*, *Unitarian*, or *Universalist* to be placed upon that list? No man in his senses, can for a moment anticipate such an event. Were there any uncertainty, as to this fact, in the mind of any reflecting man, the names of the Publishing Committee, already chosen, would obviate every doubt. They are the following: Parson Dr. Milnor, Parson Dr. Spring, Parson Dr. Knox, and Parson Mr. Somers. Thus you see that the only office, which can give a tone to the sentiments of the Tracts to be issued by this Society, is filled with such men as will be sure to promote the *Calvinistic* and *Hopkinsian* interest, to the exclusion of all others.

The object of this Society cannot be mistaken: they profess to embrace *all denominations*, and to allow them equal privileges in all its concerns; when at the same time they have effectually excluded all denominations from its privileges, except the Calvinistic and Hopkinsians. We said, *all the privileges*—there is one privilege still secured to the whole community, by this Society; namely, that of *paying their money* for the spread of sentiments which they honestly believe to be a **LIBEL** upon the character of God! The national influence which this Society probably anticipate, will be noticed hereafter.

*Chris. Tel.*

TO THE EDITOR OF THE GOSPEL HERALD.

*Dear Sir*—Haggard error is receding before the *refulgence* and omnipotence of truth, armed with the sword of the spirit, which is the word of God.

Our souls anticipate the day,  
When error shall be slain,  
And Gospel Truth in triumph ride  
O'er falsehood's beaten plain.  
When the loud thunders of the law  
Shall cease their dreadful roar,  
'And heaven-born truth spread far and wide,  
And Hell be preach'd no more.

It is confessed by all the candid, that the system which embraces the final holiness, and consequent happiness, of all mankind, is the best of all possible systems if *true*, and the most glorious news that ever vibrated on mortal ear. It is likewise confessed by all, that God, who is infinite in Power, Wisdom, and Goodness, has introduced the best of all possible schemes of creation, preservation, and redemption. Then that system which is the best if true, is necessary the *true* system; yet such is the force of prejudice, that many will acknowledge the preceding propositions, and yet deny the consequences. Notwithstanding, truth is fast gaining, and will finally triumph. A spirit of inquiry has gone forth; many dare to think for themselves, and some dare tell what they think. The enemies of Truth fear an open attack, but throw the gauntlet from behind their ecclesiastical batteries, the pulpit, and although the weapons of their warfare are calculated to terrify weak minds, yet they are not necessarily very dangerous, being composed of those combustibles which necessarily explode themselves. The effect of their cruel doctrine I believe to be pernicious, and their expositions of many passages of



sacred writ, and especially of the parables of our Saviour, on which they put the strongest emphasis, and treat them as literal facts in contradiction to the plain word and oath of God, those two immutable things in which it is impossible for God to lie, proves that they need the teachings of that spirit which testifies of *Jesus*—that the gospel God preached to Abraham—what God hath spoken by the mouth of all his holy prophets since the world began, finds no place in the articles of their faith. Solomon saith, "As a thorn that goeth up into the hand of a drunkard, so is a parable in the mouth of fools."

Surely they make dull, crooked work, of what they call gospel. But to their enmity, we must oppose love. To their crooked systems, reason rectified by the word of God. To their contradictions, the clear and unequivocal demonstrations of the truth as it is in *Jesus*. To their endless Hell, we oppose that inheritance which is incorruptible, undefiled, that fadeth not away, reserved in heaven for us. God dealeth with us as with *sons*. He hath an inheritance in *reserve* for us. Will an earthly parent, (who acts prudently,) entrust to his minor children the disposal of an earthly inheritance? No. Neither will God our Heavenly Father entrust to his children the disposal of their heavenly inheritance. In this mode of being we are all minors, and our minority will not be accomplished, till we arrive to the fullness of the stature of a man in *Christ Jesus*; until we bear the image of the heavenly, and mortality shall be swallowed up of life. A glorious prospect, come Lord *Jesus*, come quickly. Your Br. in Christ,

DANIEL St. JOHN.

Brookville, (Indiana.)

### QUESTIONS.

Have you a Saviour? If you have, either in the purpose of God, or in actual experience, will you not be saved? If you have no Saviour, either in the plan of Heaven, or in your own experience, is your salvation possible? If you can be saved without a Saviour, how do you need one? But if you cannot be saved without a Saviour, and none be provided for you, is not your ruin certain? If you can procure a Saviour, you can save yourself; for in this case both means and disposition are in your possession. If you cannot save yourself, you do not possess the ability, though you may feel the inclination. God sent his Son for the salvation of the human family; should not each of our race be saved, each would not have a Saviour, but should not each be saved, it would be evident that Christ did not experience death for all, as none of God's appointments are contingent. If there be any for whom a Saviour is not provided, it is perfectly idle to urge them to confide in God to the saving of their souls, as any trust would be utterly unavailing; but if God have sent *Jesus* for each of the world, incalculable good may result from beseeching all men to rely on a gracious Creator, and to evidence their confidence by a cheerful observance of his commands. Let each one then put these questions to himself, and answer them to his conscience and his God.

Have I a Saviour? If I have none, is not my damnation fixed? If I have a Saviour, shall I not be saved? For how can I have a Saviour who does not save me? Let those, who have a Saviour, express their trust in Heaven by gratitude and obedience; but let those, who have no Saviour, prepare themselves for the damnation for which they were created.

*Rel. Inq.*

### A GOOD GOD.

The idea of a malevolent Being, however extensive his power may be, is utterly incompatible with a good Being; and as no being is entitled to the character of God except an infinite being, or a being infinite in power, hence it follows that the God of the universe is infinite both in power and goodness. It is hence evident, likewise, that no malevolent being in the universe can have or possess unlimited or infinite power, because two beings of such power would be a contradiction in terms. Hence *God is good and infinitely so*. Will any person, of any persuasion or of any nation, call in question the truth of this position? We read that God is good unto all, and that the whole earth is full of his goodness. Every creature and every thing are required to praise God. Old men and maidens, young men and children, with irrational creatures, with animate and inanimate things, are requested to praise the God who is infinitely good. No exception is made, but the injunction is universal; "Let every thing that hath breath praise the Lord, praise ye the Lord." The only conclusion, which can be drawn is this, that every rational creature in the universe is bound to praise God, for his goodness to himself and all mankind. "O that men would praise the Lord for his goodness, and his wonderful works to the children of men!" Creation wholly, providence particularly, and redemption universally, conspire to prove that the goodness of God pervades all his works, and makes every creature a recipient of his love. Thus, that being who is infinite, and whose infinity shuts out the possibility of another, is good, and that to an infinite degree. We need only point our readers to the truth of God's unchangeableness and power, and then the security of creatures in the hand of such a Being will appear in the clearest light.

*Query*—Is this goodness of the Deity consistent with punishment, as a reward for transgression? Or as wages or consequence of sin?

*Answer*—According to the established order of things, effects must follow their cause. Sin is a cause, of which natural evil (pain, shame, guilt, &c. &c.) are the consequences. Hence no man can transgress a known law, without suffering the consequence of his transgression. Sin brings a man to shame and wo. It is conceived that punishment for sin is not the infliction of positive evil, but it is the consequence of a crime or crimes committed in opposition to knowledge. Who can murder, or steal, &c. without the disagreeable consequence of a guilty conscience, and fearful apprehensions of suffering the reproach of men, and the punishments appointed by men, as ministers of God, for the wicked and disobedient?

It is true, that if a person were never to be cured of sin, he would never be freed from its consequences. He would be endlessly wretched, because he would be endlessly sinful. Hence the object of justice, of mercy, of love, or of a good God, is to convince men of sin, and its dire consequences, that they may forsake the former and avoid the latter.—In the accomplishment of this, justice is satisfied. “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.” What can compare with infinite goodness? Though our sins be as scarlet or as crimson, they shall be as white as snow. Infinite love is stronger than the mountains of our sins—infinite love transcends all our conceptions—it exceeds what the tongue of angels can describe—“It is love divine, all love excelling.”—Here is the hope, the only hope of man; but does the above truth lead to a licentious hope, and a profligate life? No. No man can sin deliberately in the face of that conviction, which brings to his understanding the greatest good. If, therefore, men do go on in sin, while it is true that God is love, and that he is good, it is because they do not see it; and if they do not see it, though it be a truth, it cannot be the cause of a licentious life. *Gos. Adv.*

*From the Christian Intelligencer.*

“CHRIST WENT DOWN INTO HELL.”

A neighbour and friend, for whom we entertain sentiments of undissembled respect, inquired, not long since, whether the Editor of the Intelligencer is to be classed among *modern Universalists*, or “*hell Redemptionists*,” as they used to be called; and concluded by saying that if he could be convinced that any being ever went to hell and came out again, he should be a Universalist too. Therefore, to preclude the necessity of laborious investigation, we have thought proper to present him the following extract from the Articles of Religion, in the Book of Common Prayer.

“Art. III. *Of the going down of Christ into Hell.* AS CHRIST died for us, and was buried; so ALSO is it to be BELIEVED, that he *went down into Hell.*”

Here it is plainly asserted, not only that Christ died and was buried, but also, that he *went down into hell*. Now to attempt an accommodation of this article, by saying, “*he went to the place of departed spirits*,” betrays the weakness of the cause which renders such an evasion necessary; because, if Jesus went to the place of *happy* departed spirits, then the word *Hell* is employed to deceive the reader; since it would mean the same as *Heaven*! Therefore, according to the 3d article of the *Episcopalian* doctrine, either Jesus Christ is *now* in hell, the place of the damned, or *one being* at least, who went there, has come out again. Which will our friend prefer, to renounce the doctrine of the Church, or embrace Universalism? We discover no other alternative.

The reader may imagine, perhaps, that we have misunderstood the phrase, *went into hell*: and think that no Protestant Divine would maintain the doc-

trine which we attribute to *Episcopalians*. But we can show him his mistake. *John Calvin* was an open advocate for the sufferings of Christ in hell. Speaking of the death of Christ, he says, (Inst. lib. ii, Sec. xi.) “Nothing would have been done by the mere death of Christ, if he had not *also afterwards descended into hell*, where he sustained the death which is inflicted by an angry God on the wicked.” Hence, Calvin is more to the point than the “Book of Common Prayer.” For, according to his doctrine, Jesus not only “assumed the character of a guilty person,” but he actually suffered the pains of the damned, in Hell, and ascended from thence to Heaven. Here is proof, strong as Holy Writ, to many, that *one being* has suffered the vengeance of an angry God, even in Hell, and yet been made perfectly happy. What sort of a *Redemptionist* was Calvin?

Now, although we ask no man to profess our doctrine on such slender evidence as the testimony of John Calvin and the Prayer Book, yet we solicit the inquirer to show, if he can, wherein we have misconstrued his words, or those of the authors above quoted.

#### JEW AND GENTILES.

Major Noah, of “Noah’s Advocate,” lately published an account of a clergyman at Canandaigua, who advertised for business, and represented himself as a sound orthodox Minister of the Gospel, concluding with “any calls in *my line*, will be *thankfully received*!” (This advertisement was inserted in this paper sometime since.) The Major says,

“Lately a congregation at the south, liberally advertised for a minister of any denomination. I had a notion of sending them a *Rabbi*.”

Now we give an opinion that Jewish Rabbies might make excellent missionaries among the heathen, in a qualified sense, and we suggest to the benevolent Israelites the humane plan of sending a few of their Rabbies among the orthodox clergy, to teach them the “Law of Moses,” and correct their misconstructions of the Scriptures of the Old Testament. An ample field for missionary enterprise is before them in this city, and the sooner they make their debut the better.

#### FOR THE GOSPEL HERALD.

Religion is like the white flake of driven snow, descending untouched, from the skies; and cannot come in contact with any earthly matter without being soiled and polluted. It communicates directly from the universal Intelligence to the intelligence of man; and requires not the intervention of mortal institutions to implant or foster it in his bosom. It is degraded by being associated in the paltry struggle of ambition; and to place its fate upon the decision of a battle, or the existence of any worldly establishment, is to impeach the divinity of its origin. *M.*

*Note*—The sentiment above expressed is a good one. It is the fashionable religion of the world, which needs worldly help and countenance to enable it to prosper; and its prosperity is indicated by



the pride and extravagance of its devotees. An elegant church, dandy parson, and enormous salary, are the modern signs of the existence of religion!

ED.



One Number more will complete the Fifth volume of this work. Every person shall be considered a Subscriber to the Sixth volume, who forwards, *free of expense, One Dollar.*

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### JUDAS ISCARIOT.

Some moderate divines make fine reflections on the modesty and charity of the apostles, who would not say that Judas Iscariot was damned, but that *he went to his place*, without daring to pass a judgment on his fate. There are others, however, who apprehend, that this expression denotes that the traitor must have had a *particular place* of damnation, on account of the heinousness of his crime. But if the original shall be duly considered, it will appear, that the words do not respect *Judas* but *Matthias*, and that they should in this manner be translated; *Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take possession of this ministry and apostleship* (from which Judas by transgression fell) *to go to his own place or office*. Each apostle having, as Norton Knatchbull hath justly observed, his particular jurisdiction or office.

*Christ. Mag.*

Agur said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they gall and pinch us, but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much, but wants more. True contentment depends not upon what we have: a tub was large enough for Diogenes, but a world was too little for Alexander.—*Lacon.*

### MEETING-HOUSES.

The *Christian Intelligencer* mentions the erection of a meeting-house in Porter, and another in Denmark, (Me.) for the accommodation of christians of all denominations; and that the Universalists and Methodists are preparing to build a house for their mutual convenience in Livermore. We hail these indications of increasing charity, and hope we shall often enjoy the pleasure of announcing similar events.

### ANECDOTE.

An old and intelligent theologist, hearing a pious woman say, "If Jesus Christ be *not* God, I cannot be happy," made the following reply: O yes, you may, Madam, you have only to learn to think as well of the *Father*, as you do of his *Son*!

### FOR THE GOSPEL HERALD.

"Come join yourselves with us, in holy praises sing,  
A song unto the Lamb, Jesus, our heav'nly King;  
Lest with the non-elect, a reprobate you're found,  
Vain all repentance then; your pray'rs fall to the ground.  
In justice God decreed your fate, ere worlds were made;  
Nor think he will repent, nor change the slightest shade.  
I f'ell must be your lot, e'en there you'll say he's right,  
S'ever may seem your doom, which sinners must affirm,  
T' dwell in endless pains, for ever day and night.

"U nite with us dear souls, and know the Lord is good,  
Nor longer doubt his love, our surety He hath stood.  
I ncluded in his death, Jesus for all was given;  
V iew'd now by God in Him, we stand complete for heaven;  
E lse why that cheering word, "If I be lifted up?"  
R evenge I took on sin; I drank the bitter cup:  
S av'd by my bloody death, each man "I'll draw to me,"  
A nd save them from their sins, the gift for all is free.  
L ose now your doubts, your fears, I rose that you might live,  
I n endless peace and love such fruits the gospel give.  
S av'd in eternal life, secur'd in me for you,  
T his record God has giv'n, in words most sure most true.

M.

### From the Rockingham Gazette.

Oh! when the hours of life are past,  
And death's dark shade arrives at last,  
It is not sleep—it is not rest,  
'Tis glory opening to the blest.

Their way to heaven was pure from sin,  
And Christ shall then receive them in;  
There each shall wear a robe of light  
Like his divinely fair and bright.

There parted hearts again shall meet  
In union holy, calm and sweet;  
There grief find rest, and never more  
Shall sorrow call them to deplore.

There angels will unite their prayers  
With spirits bright and blest as theirs,  
And light shall glance on every crown  
From suns that never more go down.

No storms shall ride the troubled air,  
No voice of passion enter there;  
But all be peaceful as the sigh  
Of evening gales that breathe and die.

For there the God of mercy sheds  
His purest influence on their heads,  
And gilds the spirits round the throne  
With glory radiant as his own.

JUST PUBLISHED, and for sale at this Office, price One Shilling, The Non-personality, origin and end, of that OLD SERPENT, called the Devil, and Satan, which deceiveth the whole world. A Discourse delivered, Sabbath evening, March 13, 1825, in the Church in Prince-street, by Henry Fitz.

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# Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. V.

NEW-YORK, SATURDAY, MAY 7, 1825.

NO. 26.

*From the (Boston) Universalist Magazine.*

## REMARKS ON EZEKIEL III. 17—19.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

The common use of this passage of scripture shall first of all be set before the reader. It is as follows:

When a minister is appointed over any people, God makes it his duty faithfully to warn this people of their dangerous condition, they being by nature liable to the pains of hell for ever. He should endeavour by all means to arouse their guilty consciences, and induce them to embrace religion, thereby to secure the favour of God, and their own eternal happiness. But if he should neglect this, the consequences would be extremely awful: the people would all go down to hell, and the minister would have to go with them. Whereas, if he should warn them, and they should not then repent, although they would be for ever lost, he would save his soul, and prove himself a faithful servant of God. Those clergymen who interpret this passage in this way, profess to be constantly impressed with an awful sense as they call it, of their responsibility to God, and their duty to immortal souls; and they will oftentimes very officiously introduce themselves into society with which they are unacquainted, professedly for the sole purpose of warning their fellow creatures to flee from the wrath to come. If they are found fault with for their officiousness, they will justify themselves by making their visit a matter of conscience and duty. But should the people not become terrified, and he discover that they will be no dupes to his artifice, he will say, "Remember that I have warned you, and that I have cleared the skirts of my garments of the blood of your souls." This is the use which has been made of the passage, and the conduct which it has been supposed to justify.

Now let the reader go back to the passage, and see if this use of it be not altogether unjustifiable. Firstly, what is there said in it about a future state? Ezekiel was in this world; the house of Israel were in this world; Ezekiel was made a watchman unto them in this world; the dangers of which he was

to warn them were in this world; and the punishments for a neglect of the warning, the majority of which ended in death, were in this world also. God said to Ezekiel, "When I say unto the wicked, Thou shalt surely die," &c. Observe, it does not read, thou shalt surely go to hell, or thou shalt surely be damned in the future state. So observe, that Ezekiel was to warn the wicked from his wicked way, not to save him from any punishment in the future state, but "to save his life." If the wicked man did not turn from his iniquity, the punishment was to be death, he shall "die in his iniquity," iniquity shall be the cause of his death; or as it is expressed in another part of the prophecy, it should be his ruin.

Let the reader now observe, that when Ezekiel was made a watchman unto the house of Israel, he was required to hear the word at God's mouth and give them warning from him. From this we learn that the Almighty communicated to Ezekiel a knowledge of the punishments which the house of Israel would suffer, should they not repent of their sins. Agreeably to this, Ezekiel has given us a detailed account of these punishments, which, to use our Saviour's words, were "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." In the following extract from Ezekiel's prophecy, the account of these punishments may be found.

Ezekiel v. 8—17. "Therefore thus saith the Lord God; Behold I, even I, am against thee, and will execute judgments in the midst of thee, in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God, surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee, and I will scatter a third part into all the winds, and will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Moreover, I will make these



waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, and an instruction and an astonishment, unto the nations that *are* round about thee, when I shall execute judgments in thee in anger, and in fury, and in furious rebukes. I the Lord have spoken *it*. When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread. So will I send upon you famine and evil beasts, and they shall bereave thee: and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord hath spoken *it*."

Every person of common sense will see that the punishments specified in this quotation must from their very nature be inflicted in this world. Will the fathers eat the sons, or the sons eat the fathers in the future state? Will a third part die of the pestilence and famine, a third part fall by the sword, or a third be scattered into all the winds, in the future state? No one believes that such things as these will take place there. How then can the passage which stands at the head of this article have reference to punishment in the future state, when these are the very judgments of which Ezekiel was to give the Jews warning? It was for this purpose that he was appointed "a watchman unto the house of Israel;" and for ought the writer can see, if he had warned them of any thing else, to the omission of this, he would have turned aside from the purposes of his mission, and essentially failed of performing his duty.

Every one may see that the passage on which I am remarking has no reference at all to the present time. How then in propriety can any minister now consider it as having any applicability to himself? It informs us that Ezekiel was appointed a watchman unto the house of Israel, and the consequences which would follow if he neglected to perform his duty. What reference has this to the appointment of a christian minister in the present age of the world, or in any other? John Quincy Adams and others were appointed by the proper authority to settle the difficulties which existed between Great Britain and the United States, and to bring the last war between those powers to a termination. Now the christian clergy might with equal propriety use this fact to prove that they were appointed to make peace between man and God, as to use the fact that God appointed Ezekiel a watchman over Israel to prove that he had appointed them ministers over their respective congregations; or that, because he directed Ezekiel to warn the house of Israel of judgments which then impended over them, he had directed them to warn mankind of the present age to beware of fire and brimstone in a future state. I have not the least objection that the christian clergy learn duty from the case of Ezekiel; but they cannot learn from it that God has appointed them as ministers, much less that he has appointed them to preach the doctrine of punishment in the future state. Ezekiel was careful to hear the word at God's

mouth, and give the wicked warning from him. Let the christian clergy do the same. Let them give the wicked warning from God, and be careful to preach to them no punishment but what God has threatened. If they will do this, then, like Ezekiel, they will threaten mankind with no punishment in the future world, with none but what is the natural and unavoidable consequences of their transgressions. This part of my subject is so important that I cannot fail to press it. It is a fact which requires notice, that with respect to the message of punishment with which Ezekiel was to threaten the Jews, God solemnly required him to *hear the word at his mouth*, and give the wicked warning *from him*; i. e. that he should threaten them with no punishment but what God has threatened. And it is equally a fact which forms a striking contrast to the foregoing, that there is no subject in relation to which the christian clergy regard the word of God less, than the subject of punishment. I have heard ministers angrily threaten sinners with eternal punishment, to describe which in dreadful colours, they seemed to exert all their imagination, without the least reference to the word of God, although they would have their hearers think this is a doctrine of the Bible. And in a vast many instances, when they have quoted scriptures which contain threatenings of punishment, it has appeared as though they did not know or care whether they used such scriptures rightly. Is this hearing the word at the mouth of God? Is this giving the wicked warning *from him*?

This practice of threatening men with punishment in the future state, entirely subverts the design of God's threatenings. The true design of threatening is, that the sinner by being warned of the consequences of his sins, may escape them by turning to righteousness. This is manifest in the case before us. Why was Ezekiel to "warn the wicked from his wicked way?" Ans. "To save his life." Death was his punishment, if he persisted. Now suppose that Ezekiel, instead of hearing the word at God's mouth, and giving the wicked warning from him, instead of pointing out those dreadful judgments which then impended over his countrymen, had preached about a hell in the future state, and had devised means for them to escape it, would he not have subverted the design of God? This was not what they were in danger of; and if they had been affected at all by it, they might have worried about the *imaginary* to the neglect of the *real* danger. And should he have set up this hell to induce them to do the very things which the Almighty required them to do, and whereby they would have escaped all punishment, the question would then have been at issue between him and his Maker, whose means were best calculated to promote this end. We have no doubt that God recommended the best. We know indeed, that those threatenings have the strongest influence upon the mind which contain denunciations of punishment near at hand, punishment which men can comprehend and examples of which they have seen. Show the drunkard the natural consequences of his crimes, show him like instances in the experience of men whom he

has known, bring him to realize how reasonable it is for him to expect such consequences, and you place before him the strongest motives to repentance which can operate upon his mind.

Finally. Let us learn from this subject the necessity of paying strict attention to the word of God. Let every christian minister hear the word *at God's mouth*, and give the wicked warning *from him*. We may depend upon it, that he knows best what kind of threatenings will have the strongest influence upon the human mind. If the christian clergy think differently, they are in duty bound to give us their reasons therefor, and to show us how their systems of terror can be more beneficial, than that which has the sanction of Divine authority.

*From the (Hartford) Religious Inquirer.*

A day or two since, an old acquaintance called on me, apparently for the purpose of reading a pamphlet he had with him, which gives an account of the life and execution of David How. It appeared that the pamphlet was written by a clergyman, who attended said How for several weeks previous to his death, and who preached at his execution.

It appeared that How had been a man of business, that he became involved in debt, and that he met no little perplexity and trouble, a considerable part of which he attributed to the conduct of one Church, whom, out of revenge, he had killed. Before his death, How confessed and deplored his sins, and exhibited such signs of contrition, that the writer of the pamphlet, and other clergymen, were fully convinced that he had made his peace with God, and was fitted for heaven and eternal happiness. Thus How became assured of his own safety, but still lamented the unfortunate case of Church, whom he had killed; for Church, he believed, was a bad man, and, as such, had been taken out of the world, by his hand, without having time to make preparation by repentance. Of course How, and the several clergymen who visited him, particularly the one who wrote the pamphlet, appear to have been perfectly agreed that How, the murderer, would be saved, and eternally blessed in the other world, while Church, the murdered man, would be damned, and eternally tormented in the other world. From such considerations the clergyman, who writes the pamphlet, undertakes in How's name, to caution all people against embracing the doctrine of Universal Salvation. It is stated that How had tried, for seven or eight years, to hide his sins, and to silence his conscience, with this fatal doctrine; but could not succeed, because he *could not believe the doctrine to be true*. Ergo, the doctrine of Universal Salvation is concluded to have been the cause of How's crimes; and unless people are guarded against it, they will be likely, after his example, to commit great wickedness, through its pernicious influence, especially, if, like him, they do not believe in it!

Fearing, therefore, that the circulation of this pamphlet may not have the happy effect, in opposition to the holy scriptures, of convincing all the world that the doctrine of Universal Salvation is not true, or, if true, that it is of most pernicious and

fatal tendency to those, who, like How, do not believe it, I have thought it advisable to make the following remarks on the subject.

1. Our Saviour said, Every tree is known by its fruit; therefore the doctrine of Universal Salvation is a very pernicious doctrine; for its fruit is murder, as we see in the case of Mr. How, who murdered a fellow-creature through the influence of this doctrine, *even when he did not believe it*.

2. The doctrine of endless misery is a blessed doctrine, and has the most salutary tendency; for, since Universalism causes those who do not believe it to kill, and since the doctrine of endless misery is its opposite, it follows that this will cause those who do not believe it to refrain from killing! (All general rules have particular exceptions. Therefore, if John Calvin murdered Michael Servetus because he did not believe in endless misery, it must not be allowed to overthrow our general position.)

3. The doctrine of Universal Salvation is of pernicious tendency, because it does not teach that one man may murder another, repent, and go to heaven, and there be eternally happy, when he *deserved* to be eternally damned and tormented, and *would have been*, if, instead of murdering another, he had been murdered, and so had been taken off without repentance. Every body knows that it matters not how bad a man's heart is, or how badly he conducts through life, if he repent before death. The grand point is to get the art of accomplishing an orthodox repentance before the last respiration is made; for the moment one gets into the grave, where, as Solomon says, there is no device, nor wisdom, nor knowledge, it is evident that repentance cannot be effected; or, if it can, that it will avail nothing. We know, by experience, that, in this world, the ways of folly and wickedness are ways of peace and happiness. Therefore, a man would be a fool to repent, and turn from his sins, till the very last gasp; just for the sake of securing heaven, happiness and glory, hereafter. And if the doctrine of Universal Salvation be opposed to this holy truth, it surely ought to be *anathema, maranatha*.

What a pernicious effect must it have upon the minds of individuals, and upon the peace and happiness of society, to preach to them that grace of God which teaches them (*now*) to deny ungodliness, and worldly lust, and to live soberly, and righteously, and godly, in this present evil world, not for a reward hereafter, but for the peace, and joy, and glory of so doing, while *engaged in so doing*! Every body knows how hard it makes our present lot to love God and our neighbour, and to do to others as we would have them do in return. Therefore, unless we can be paid for it in another world, is it reasonable to suppose that we shall do it? Do we not all know, by rich experience, how infinitely less it makes our present happiness to love than it does to hate? Can we not realize how exceedingly happy the unbeliever in Universalism must have been, when he went to the house of his neighbour, in the dead of night, and, with his gun, shot him dead on the floor? What would we not give to experience that delightful ecstasy, which he must must have



felt, when he heard the last groan of the husband and father, and the shrieks of the affrighted, horror-struck wife and children, suddenly awakened from their slumbers to behold the work of murder! O what a pernicious doctrine is Universalism? It robs us of all the joys of life, because it teaches us that in keeping, and not for keeping, the commandments of God, there is great reward.

Let us cast from us this pernicious doctrine, and believe endless misery, or any thing else, that will permit us to take our fill of the pleasures of wickedness, that, like the wise Mr. How, we may go on in a murderous career, till the prison and chains prevent the gratification of our wishes. Then we will just send for the minister, profess our faith in his orthodoxy, take his assurance of the safety of our souls hereafter, mount the gibbet, and ascend to glory! There we shall undoubtedly spend an eternity of joy, which will by no means suffer the least abatement by seeing the victims of our murderous rage shrieking amidst the billows of hell's ocean of flames, for no other reason than because we deprived them of the opportunity to repent before they left this world!

#### FOR THE GOSPEL HERALD.

*Mr. Editor*—We are repeatedly told that, The old world, the inhabitants of Sodom, and the host of Pharaoh, were destroyed on account of their sins; and that their destruction was only the means of removing them instantly to heaven, while Noah, Lot, and Moses were left to a long and tedious pilgrimage on earth. This declaration is a mark or symptom of a depraved and distracted mind; it certainly would not have been made if the enemies of the truth had been willing to make a proper distinction between the law and gospel. When a sinner is brought to his right mind, he is willing to admit the fact as declared by Paul, Rom. viii. 22. "For we know that the whole creation groaneth and travaileth in pain together until now: and Gal. iii. 22, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith: but after that faith is come, we are no longer under a schoolmaster." Gal. iv. 4, 5, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Here I would ask the reader, if the Scriptures anywhere inform us, that Jesus Christ came to redeem those that had gone to heaven previous to his coming in the likeness of sinful flesh? Why should he be delivered for their offences, and raised again for their justification, if they had been removed from earth to heaven, previous to his rising from the dead? Why did Paul say, "If Christ be not raised, your faith is vain; ye are yet in your sins?" 1 Cor. xv. 17. Did he mean to be understood that Christ must be delivered for our offences, and rise again

for our justification, before any of the human family could be delivered from sin? The apostle Paul in writing to his Hebrew brethren asks the following question—"If therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what farther need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Heb. vii. 11. He then goes on to inform them that, "There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope, *did*, by which we draw nigh unto God." And again, Rom. viii. 3. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first wherein *was* the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail the tabernacle which is called the holiest of all; which had the golden eenser and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing; which *was* a figure for the time then present, in which were offered both gifts, and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which *stood* only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us, for if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death



of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth. Whereupon, neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission ; *it was* therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these : for Christ is not entered into the holy places made with hands ; *which are* the figures of the true ; but into heaven itself, now to appear in the presence of God for us : nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others : for then must he often have suffered since the foundation of the world ; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, without sin, unto salvation.

"For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices* there is a remembrance again made of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body has thou prepared me. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure : Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offering, for sin thou wouldest not, neither hadst pleasure *therein* ; (which are offered by the law :) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us : for after that he had said before, this is the covenant that I will make with them after those

days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more." Hebrews ix. x. 1—18.

If it should be said, that Enoch and others went to heaven itself before Christ was made of a woman, made under the law to redeem them that were under the law, then I would ask, why the Apostle should write as he has in the 11th chapter of his epistle to the Hebrews ? He commences this chapter by saying, "Now faith is the substance of things hoped for, the evidence of things not seen ;" and in the fifth verse he says, "By faith Enoch was translated," &c. Now put the first and fifth verses together, and what do they prove ? The answer may be found at the foot of the chapter, the words are these, "And these (that is the workers mentioned in this chapter,) all having obtained a good report through faith, received not the promise ; God having provided some better thing for us that they without us should not be made perfect."

The scriptures abundantly prove that all men were in a state of imperfection when under the law, and that they were shut up unto the faith that was afterwards to be revealed ; and the way into the holiest of all was not made manifest while the first tabernacle was standing. Why do modern divines declare, that any of the human family went to heaven itself *before* Christ arose from the dead, for their justification ? Is it not because they are aware that this would prove that the precious blood of the everlasting covenant may be applied to the unsanctified sinner, after the death of the body ? And that the sinner may be born of God, after death, as well as before ? In the first Epistle general of John v. 1, we are told, "Whosoever believeth that Jesus is the Christ is born of God." But the question is, Where were the whole world of rational beings before faith came ? Answer. Shut up unto the faith that was afterwards to be revealed. And here the Limitarian must admit one of two things, i. e. either that all who lived before Christ brought life and immortality to light through the gospel, may be made partakers of the faith, and immortality brought to light through the gospel, after the death of their bodies ; or that they will all remain shut up in an imperfect state of sin and death through an endless eternity, for death was not abolished until Christ arose for our justification ; and if Christ be not raised, their, and our faith is vain, we are yet in our sins.

#### ICONOCLASTES.

FROM THE CHRISTIAN INTELLIGENCER.

"If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv. 19.

Having carefully considered the above, in its proper connexion, for the purpose of ascertaining what the author advanced concerning a future state, the result of the investigation is, that he has no where inculcated a belief in any other mode or state of existence than that, upon which all who were then dead, or should die, would enter, when "this mortal shall have put on immortality." If Paul believed in an intermediate state of existence



between the death and resurrection of the body, How shall we reconcile such a belief with the following? "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If it was the apostle's meaning that the righteous at death passed into heaven, or some other *intermediate* state of happiness, (and heaven is no other than that, if common opinion be true,) with what propriety did he say, "If there is no resurrection of the dead, then they also that are fallen asleep in Christ, are *perished*?" Can it in truth be said of *persons* who are alive and happy in heaven, or any other place, that they have *perished*; when in truth, they have only put off that "body of death," in which they "groaned, being burthened?"

Again; "If in this life only we have hope in Christ, we are of all men most miserable"—"if so be that the dead rise not." But why should a disbelief in the resurrection, make them so much more miserable than other Jews or Gentiles, to whose minds "life and immortality" had not been brought to light by the gospel? Would a belief of entering heaven at death, (when the immortal soul, as we are told by many, will mount on wings of light,) make the christians at Corinth more miserable, than Gentile notions of a future state, rendered their votaries? or more miserable than the Jewish traditions of dead Jews being alive and well in Abraham's bosom, rendered that superstitious people? Would the disbelief in the fact, (admitting it to be one) that at some unknown period in eternity, we should be brought down from heaven to earth, to rejoin our once mortal part, render us "of all men most miserable?" Such unbelief could not be a source of misery to any one. But if the light of revelation had eradicated from our minds, the vain and chimerical notions of an *intermediate state*, and taught us to look for immortal life as brought to light by the Lord Jesus in his resurrection state, and *no other*, and should we fall away from the only hope in the gospel, and disbelieve in the resurrection of the dead, it might with the strictest propriety be said, that having lost our hope in future existence and bliss, we were of all men most miserable. What disappointment could be so great, as that occasioned by blasting one's hope in the glories of eternity? What are all the riches, honours and excellencies of earth, compared with the immortal felicity of a future state? The meaning of the apostle, undoubtedly was, that since the faith and hope of the christians had rested on the revelation of everlasting life and felicity, as made known through the resurrection of the Son of God, their mortification and disappointment would be unequalled, were they constrained to renounce and give up those blissful expectations.

The apostle "preached Jesus and the resurrection," which was "to the Jews a stumbling-block, and to the Greeks foolishness;" and well they might consider such preaching foolish, while they believed that their "mighty dead," were already in heaven. And how can the scripture doctrine of a

resurrection be considered any thing better, by those who expect to come from heaven to be again clothed with the body, which they put off, at death? Such an event would not be a resurrection of *intelligent beings*, but simply of the tabernacle or house, in which such beings had a momentary residence. The Bible teaches us, that "*the dead* shall be raised incorruptible," and those who then remain alive, be "changed in a moment, in the twinkling of an eye." But would not such a resurrection be unnecessary, if future existence and felicity did by no means depend upon it? Some might be ready to answer, perhaps, that men are raised from the dead, in order to punish the wicked. That, however, is a far-fetched conclusion, since, according to that doctrine which Saurin calls a "mortal poison—rendering life itself a cruel bitter," the wicked could as well be miserable, and the righteous happy, in a disembodied state. But our present inquiry is not, whether sin and misery belong to the resurrection world. Therefore, leaving that "mortal poison," with the wise men after the flesh with whom it originated, I shall conclude, by calling upon all our readers,

By faith to look thro' death's dark gloom of night,  
To the bright world's above, of heav'nly light,  
Where faith and hope shall be exchange'd for sight;  
When the last trump shall bid the dead arise,  
From death's long sleep to mansions in the skies.

From the (Boston) Universalist Magazine.

#### HINTS TO UNIVERSALISTS.

There is no mode of obtaining knowledge so cheap, nor attended with less labour to the reader, than periodical publications. For the last twenty years, knowledge has gradually increased, a spirit of general inquiry has been excited, and a vast revolution in religious opinion produced, and to such publications we are in a great measure indebted for their accomplishment. Almost all sects, aware of their utility, have periodical journals, for the defence and diffusion of their views of the Bible. The zeal with which these are supported and disseminated among other denominations of christians, is great. The very noise, is enough to rouse every Universalist from sleep. It is true they also have periodical publications. But the question is, are those awake to their importance, and engaged in the labour of them, sufficiently encouraged? We have been informed, that in some places, such publications languish and are ready to expire for want of support. We are unwilling to believe, that this arises from a niggardly sordid disposition, or from want of proper zeal in diffusing what Universalists believe to be the truth; but from other causes which we think might very easily be removed. With a special view to their removal, we take the liberty to suggest a few hints for the candid consideration of every Universalist.

1st. What state of the Union do you live in? Look around, and calculate, if there be not a sufficient number of Universalists in it, to support a periodical publication. If there is, let every one use his individual exertions to begin one, support it, and



diffuse it as extensively as possible. The place from whence it shall issue, the persons who shall conduct it, together with other circumstances, which your own local knowledge and good sense will direct.

2d. Never begin a second or third periodical publication in the same state, until morally certain, that the number and wealth of Universalists in it, are able to support them. Let the talents and efforts of Universalists be devoted to support one. Let them unite as one man to render it respectable, and universally useful throughout the state in which they live. Talents and influence concentrated, and devoted to such an undertaking, will accomplish much, but divided, can accomplish but very little. Better one well-supported publication in a state, than half a dozen dragging out a miserable existence for the want of it. The editors of such a work, ought to be put beyond the fear of its death for want of support.

3d. Every Universalist throughout the United States, ought to subscribe, if able, for at least one such periodical publication. Let the very poorest one of them ask himself,—Do I not spend more in some useless, yea pernicious luxury in the course of the year, than would pay for one of such periodical works?—All those who do not, we excuse them, and recommend it to those who take such publications, to give such persons a reading of their papers gratuitously. Such as are wealthy, and can afford it, we think they would find it one of their best luxuries, to take a number of papers. For the sum of ten dollars yearly, a man may read such publications from various parts of the Union; and, can ten dollars be laid out on any one article, better calculated to do good to himself, his family, and the neighbourhood around him? He would likely find it eventually to save him more than that sum for supporting paupers. At any rate, the pleasure of thus doing good, would soon afford him more happiness, than ten dollar's worth of luxuries to his table. We do not surely envy that rich man's situation, who lives *by bread alone*, and who lives *merely for himself*, and indifferent to the moral and temporal happiness of those around him. The man who believes that God is good unto *all*, can he be indifferent to either of these?

4th. Let no Universalist, (or any other man,) subscribe for any periodical publication, unless he pays down his subscription for one year, and if he intends to continue it longer, remit the price at the commencement of the next, or give due notice to the editors, that he wishes it continued.

5th. Our next remark respects the collecting and transmitting of the money to the editors of such periodical journals. Wherever two or more persons in a place subscribe for a paper, some one of their number ought to receive and transmit the whole at once, with the names and address of the individuals. We should think wherever there is a preacher in the place, this might be done by him, for we ought to expect, that he will take an interest in the diffusion of such publications among the people. He surely cannot be indifferent to free inquiry and

diffusion of knowledge! If he is, he would do well to engage in some other employment. The slightest reflection may lead any one to see that if individuals transmit the price of their papers by Post, it must be a heavy tax on the purse and the patience of the editors of such publications. Such as do so, ought to pay the postage, for such a sum is but a trifle to individuals, but becomes a very considerable sum to them, if they have the postage of several hundreds to pay. We presume, that many editors of papers, could exhibit such a list of yearly postages, as would astonish many of their readers. People, of good sense and reflection, ought to think of this and put them to as little expense as possible. Say, is it not a mortifying thing, for an editor to open a letter enclosing one year's subscription, the very postage of which has cost him from ten to twenty per cent of the whole amount? All this unnecessary and burdensome expense, might be easily avoided, by some such plan as we have suggested. The same remarks apply to all communications sent for publication. *In every case they ought to reach the editor free of all expense.*

6th. Having paid for the papers, and received them, our next remark respects the manner in which Universalists ought to make them generally useful. We take it for granted, that they will read them themselves, and that their families will also be benefited by the perusal of them. We would suggest some things, with a view to make such publications much more generally useful. Send them then to your neighbours around you. Put them into the hands of your relations and acquaintances; and urge them at least to give your principles a fair hearing, before they condemn you for believing them.

—♦—  
*From the Gospel Inquirer.*

"THOU SHALT LOVE THY NEIGHBOUR AS THYSELF." Matt. xxii. 39.

It is held by many that all "self love" is sinful. This idea is deemed incorrect for the following reasons: First. We find in the Scriptures promises of happiness, as the reward of virtue, and denunciations of misery, as the penalty of iniquity. Now what effect will this have on those who have no self love? Will they not be equally as willing to endure the consequence of sin, as to enjoy the fruit of obedience? There is an inconsistency likewise in the preaching of this doctrine. The chief engine used in arousing men to a "concern for their souls," is an appeal to this same passion, self love. They are exhorted by all their love of happiness, by all their fear of torment, to be "up and doing." The preacher seems to forget that all which will induce his hearers to give heed to his "warning voice," is their self love which he condemns as a sinful affection. However, he soon makes amends for this temporary forgetfulness, the moment he perceives his hearers inquiring what "they must do to be saved," he informs them, they must be willing to be cast off for ever; in plain English, "they must be willing to be damned, in order to be saved." This however, he does not make known to them, until



their fears are sufficiently excited, as this would spoil the effect; for if they were convinced *too soon*, that "they must be willing to be damned," &c. they would not be likely to make any extraordinary effort to be saved. 2d, The opinion that all self love is sinful, goes to do away the force of the command contained in the words which head these remarks. Because if a man inquire "How much ought I to love my neighbour?" The answer must be, "As much as you love yourself." If he farther inquire, "How ought I to love myself?" Answer—"Not at all, for self love is sinful." The conclusion then is, that a man may not love either his neighbour or himself. Does not this conclusion necessarily result from the foregoing premises, that is, those involved in the opinion that self love is sinful? And is it not sufficiently absurd to convince us that the opinion itself is false?

The truth appears to be this, that it is proper for each man to love both his neighbour and himself. And if he love his neighbour in the same degree that he loves himself, he need be under no apprehension of loving himself too much; for the thing is impossible. We close with one remark, by way of improvement and consolation. The scriptures abundantly testify, that by loving his neighbour as himself, man becomes like his Father in Heaven. This love must necessarily cause him to have the same desire for the salvation of his neighbour, that he has for himself. And if, in another state of existence, he be made in his measure, perfect as God is perfect, this love for his neighbour, and desire for his salvation, will be so great, that he cannot be perfectly happy while one soul remains miserable. If, then, one man be perfectly happy, in the world of spirits, all others must; because it requires the happiness of all to complete the happiness of one: and for this plain reason, that if he love his neighbour as himself, the torment of one soul would render him just as unhappy, as he would be, if he himself endured the same torment. We trust in God that the command he has given us, that each love his neighbour as himself, will be obeyed; and that as a necessary consequence all will be happy.

### ORTHODOX HONESTY.

A communication in the "Connecticut Observer," (an orthodox missionary journal) under the title of "The Expositor," appeared not long since, in which the writer attempts to show the propriety of praying to God for the destruction and misery of unbelievers. Such desires he considers perfectly reconcilable with the merciful examples of our great Redeemer, and the most benevolent feelings of the Christian heart. We are glad to learn, that an article, so entirely consistent with the orthodox faith; and, no doubt, with the *real* orthodox feelings, has been published to the world. Liberal and discerning Christians have ever looked upon it as totally absurd, for Calvinists to pretend to pray for the salvation of *reprobates*. Such pretensions are not prayers; for how can they seriously pray to God for those, whom He created to be *objects* of his infinite

hatred, and to suffer the endless vengeance of his unplacable wrath?

Chris. Intel.

### SELECTED.

#### IMAGINATION.

Vain Superstition has in every clime,  
Those structures rear'd which triumph over time,  
And stand as beacons age has left behind,  
To mark the blindness, folly of mankind;  
Who, lost in darkness, hew'd their gods of stone,  
And raised their tyrant idols to a throne,  
Or form'd them deities, whom fear had made,  
In lawless kings and despots they obey'd.  
Hence rose that mighty fabric of the mind,  
By Egypt's priests, and Grecian bards design'd,  
Which, like the frowning pyramids of Nile,  
Survives, a rude and antiquated pile.  
Luxuriant Fancy, favour'd by a clime,  
Where all she saw was beauteous or sublime,  
Half grave, half sportive, wanting in thought,  
Those mythologic dreams and fiction wrought;  
'Twas she that filled the skies, the earth and seas  
With mystic powers, her own divinities,  
Till every mountain, every grove she trod,  
And every stream was haunted by a god;  
Folly ador'd and Superstition knelt  
To imag'd passions bards had only felt.

Imagination's gay or gloomy spell,  
Now made a paradise and now a hell.  
Elysian isles, where joy for ever reigns,  
Or realms resounding with eternal pains.  
Hence Pluto's shadowy throne and empire sprung,  
And fabled woes, by ancient poets sung,  
Orcus, and Styx, and lakes with burning shores,  
And walls of adamant, and brazen doors,  
The cup of Tantalus, with toils that mock  
His burning lip; the vulture and the rock,  
The stone of Sisyphus, Ixion's wheel,  
These, and the thousand woes by heathen creeds  
Ordain'd in punishment of guilty deeds,  
Are but the shadows genius has design'd,  
To paint the hell, which lives within the mind.

Thrice happy age, when truth's resistless sway  
Hath swept these wild fantastic dreams away.  
Then Superstition shall erect no more  
Her pagan altars, stain'd with human gore;  
No hecatombs shall burn, no victims bleed,  
No bloody rites fulfil a barbarous creed;  
But the pure incense of the heart shall rise,  
And breathe to heaven a grateful sacrifice.

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Payable in Advance.



Publication no, 32, 123, 184,





